

THE Spirit of Missions

Vol. LXXXVI

DECEMBER, 1921

No. 12

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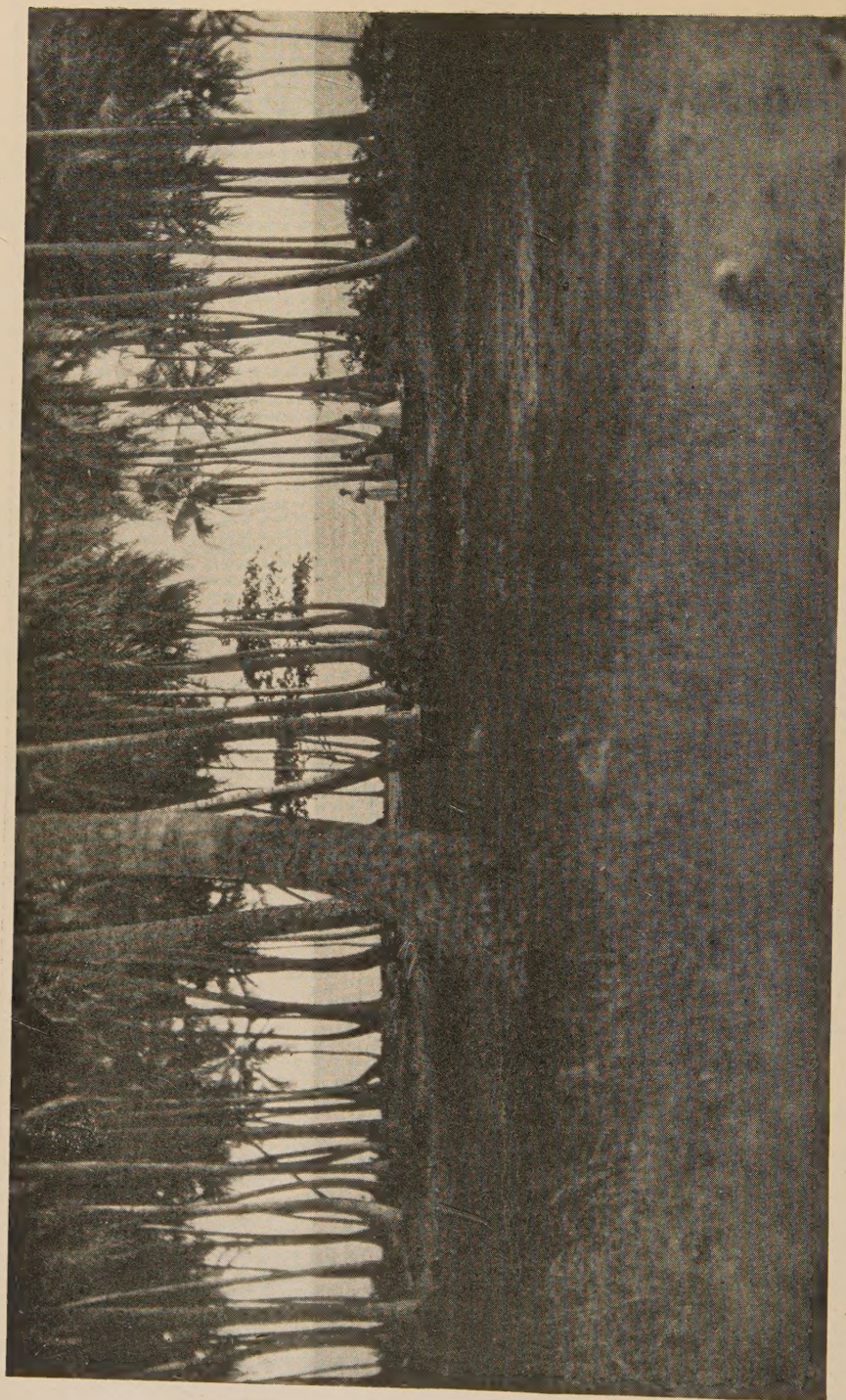
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PALM GROVE ON THE SHORE

*This beautiful spot is only a short distance from the home of our missionary in Santo Domingo
See "Christmas in Columbus Land" page 794*

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

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THE PROGRESS OF THE KINGDOM

THE heart of the little child is the same the world over." Few of us have traveled the world over to see but we have abundant testimony from others. Certain it is that the little Child is the same and the incidents connected with His coming have a fascination and charm all their own. Those of you who are women know either by experience or instinct better than we men can ever guess something of what that Mother went through. Those of us who are men, however, like to feel that Saint Joseph did what he could as he carefully picked his way along the road, leading, guiding and encouraging the little beast that carried the precious burden. As they lagged further and further behind the others of their company, as groups of travelers overtook and passed them, as they finally reached Bethlehem and found no place to go but a stable, did not Saint Joseph have need for all the courage and tenderness and faith he could summon? We who are men like to feel that he did.

Once the little Baby is born, however, how all the suffering and anxiety of the past are lost in the joy that "unto us a Child is born!" Is it any wonder that the story attracts everyone everywhere? Is it any wonder that those long since past childhood will go to any length to renew their youth in the joy of telling little children of the coming of the Child? Those kindergarten children in Japan, the Indians out in Northern California, the children over in Manila or down in Santo Domingo, serve as examples of the joy and gladness wherever the story of the Christ-child has been told.

Little wonder that Christian people are the happiest people in the world!

O GOD, Who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Progress of the Kingdom

A LASKA'S need for more clergy has been set forth repeatedly. Archdeacon Jenkins's plea in this issue is simply the latest statement and he brings out the fact that in the interior of Alaska, all along the upper Yukon, the Tanana and the Koyukuk rivers, there is not one priest of our Church in residence this winter. Archdeacon Drane, after six years' continuous service, came out this past autumn on his furlough a year overdue. His coming leaves three deacons in central Alaska. The question of service as a missionary on the frontier is one which each man must decide for himself, and without doubt most men are not free to go. But surely a way will be found to meet so apparent a need. It is true that two of the deacons are to be advanced to the priesthood, but there is yet room for more priests.

DOCTOR GARDNER has chosen wisely from the many letters received in his office from members of the Church School Service League both at home and abroad. The instances he has given are simply examples of many such, and it is a matter of record that members of the League have furnished sixty thousand Christmas remembrances for other girls and boys. The hospital ward in China has just as bright and cunning and pathetic little patients as we find here at home, and we who are grown know by experience some of the joy and privilege of serving those who are sick or in need. Let us do all we can to forward the work of the Church School Service League and thus help establish the responsibility of the girl or boy in our parish for the child in some other part of the world, and at the same time in the League provide an avenue through which to work.

THAT is a very happy figure which Mr. Lee has chosen, for so often at home and abroad the "outstation" is the direct point from which the newest work has grown and the intermediate point through which the strength and interest and help of the parent stem can flow. And the beauty of it is that the outstation can very often reach places which the central work never could touch or influence. Marvelous as it is, the fact remains that while God blesses the cathedral with its many-sided interest and endeavor, He also accepts and sanctifies the service of the isolated catechist or lay reader. The new shoot under his fostering care is enabled to take root and grow and eventually to become strong enough to send its life into still more distant places. As Bishop Gailor said in his Centennial address at the Church Missions House, "One man or one woman in some lonely place teaching the Gospel to those who have not heard it is a greater evidence of the vitality of the Church than any of our great cathedrals." We need them both. The majesty of the building, the beauty of the service, the scrupulous care for every detail of worship and every avenue of endeavor, cannot measure up to our desire nor go beyond our duty as we offer our devotion out of thankful hearts. On the other hand God has revealed Himself to us so simply that He may be worshiped anywhere, by the two or three gathered together or even by the isolated individual in the tiniest of outstations. The parent tree and the new root working together spread and spread and spread. The Church in the strong centers and the Church in the outstations working together grow and grow and grow. Let us do all that we can to foster and strengthen the outstations, for through them God permits us to reach new places and new people.

The Progress of the Kingdom

THE Jubilee of the Woman's Auxiliary was celebrated in many places and, as every other interest undertaken by the Auxiliary, it was thoroughly well done. Obviously it is not possible to give account of parochial or even diocesan services, but we do wish to call special attention to Miss Lindley's record of the gathering at the Church Missions House on October twentieth (Page 829). It began with the gathering at the Holy Communion; it ended with the Doxology. In between there was testimony in word and deed, from within and without, of the loyalty and devotion of the Woman's Auxiliary to God and its gratitude to those who as its leaders guided the efforts of the great membership behind them as together they gave an ever-increasing service. Miss Emery's conclusion sets a standard for the future; it describes the spirit in which the work has been done in the past: "Fifty years is something to look back upon; it is something to look forward to. We do not know what lies before us, but we do know that the one thought we would carry away from such a gathering as this is that we want the one purpose, the one aim, the one object in which every smaller and lesser purpose and aim and object is hidden away and in which everything that may cause dissent or difference may die—please let us make every effort of that future with one end in view—that each day we live, each work we do, each word we say, may give our Lord and Saviour, the Master of us all, joy and light!"

The Emery Fund Naturally enough the Emery Fund will always be associated with the Jubilee and some word as to its progress—it is still growing—will be welcome. At the time of going to press about eighty-two thousand dollars has been received or pledged. The goal suggested in the beginning was fifty thousand, and its attainment would have gratified everyone. The refusal of the members of the Woman's Auxiliary to be content with the suggested amount is only one more way they have chosen to honor God and those for whom the fund is named. Women who are now in the mission field at home or abroad will some day know by personal experience the practical value of the Emery Fund as it is privileged to serve them. Today our hearts are filled with gratitude because of the fact that a carefully chosen objective has been reached and passed, and each additional gift proclaims again honor to whom honor is due and makes possible a still larger service in the future.

The United Thank Offering All of which leads us to the United Thank Offering and to the fact that the date of General Convention has been changed from October to September, 1922. The parish treasurers will be obliged to collect and remit their offerings to the diocesan treasurers earlier than usual in order that the full returns may be made in Portland, Oregon, in September, 1922. It is impossible at this time even to approximate the total of the next United Thank Offering, but so far as returns have been made they are larger than they were three years ago at this time. Great as it has been in the past—the largest offering was \$468,060.41 in 1919 and the total since 1889 is \$2,014,300.18—there is every reason to feel that this particular investment will be larger in 1922 than it has ever been in the past. Remember, however, the change of date from October to September. It is an awkward time of the year in which to reach many members, but it can and will be done.

Date: September, 1922.

Place: Portland, Oregon.

Object: United Thank Offering.

The Progress of the Kingdom

IT is too early to give any definite word as to the Centennial Offering. The greater number of parishes contributing send to their diocesan treasurers, who in turn remit to the treasurer of the Council. Due to local conditions, some parishes chose a day other than Sunday, November the sixth (Centennial Sunday), and many parishes are keeping the books open in order to give everyone an opportunity to contribute. It will therefore be some time before the complete returns are made.

The Centennial Offering The object of the offering, as announced in the Church press generally and in the leaflet sent out from the Church Missions House, is nine-fold:

VIRGINIA. New buildings and improvements at the Bishop Payne Divinity School.

ILLINOIS. Chapel at the State University.

JAPAN. A church at Nara.

CHINA. Land and buildings, Saint Andrew's, Wuchang.

CHINA. Church, residence and school at Nanchang.

CHINA. Church at Yangchow.

HONOLULU. New building for Iolani School.

LIBERIA. To complete the industrial school at Cape Mount.

PORTO RICO. Home for nurses at Saint Luke's Hospital, Ponce.

Parishes which have not made their Centennial Offering may still do so, and individuals who desire to make an offering or to supplement that already given may do so through their parish or diocesan treasurer or by sending direct to the treasurer of the Council at 281 Fourth Avenue, New York, N. Y. Gifts may be designated for any one of the objects named above; gifts in excess of the total needed to complete these projects will be used for other buildings in the various mission fields. All Centennial offerings will count upon the quota of the parish and the diocese, but will not be subject to proportionate division as between the diocese and the general Church.

The Missionary Centennial has aroused great interest and has left many stirring memories. Thousands are today praying more intelligently than ever before for the gathering of all mankind into the Kingdom of God—a Centennial monument of no mean worth though invisible and made of many individual parts. Numbers have actually offered and some have already been sent as missionaries, whose decision dates from their renewed interest at this time—another and a living monument of no mean worth. Many, as the canvass has this year been made in their parishes, have contributed more systematically than ever before to the work of the Church at home and abroad—still another and continued emphasis on the value and significance of the service for which the Missionary Society exists. The nine objects suggested as a minimum goal for the Offering are simply so many material monuments, the erection of which will mark in a tangible way the Missionary Centennial. They will stand as thank offerings for the years of service which have gone; they will stand as starting points for new and greater service in the future. God grant us grace to do our part in worthily marking the Centennial!

MR. FRANKLIN'S design (page 827) is a vivid portrayal of the exact condition of the treasury month by month of the current year, and, as will be seen at a glance, there is much for us to do during these closing weeks to bring the receipts up to the required quota. A prompt remittance from every parochial and diocesan treasurer month by month is the only way to avoid borrowing money and paying interest, for missionary salaries and other expenses must be paid when due.

PARTS OF BISHOP GAILOR'S ADDRESS AT THE CENTENNIAL SERVICE, CHURCH MISSIONS HOUSE,
NOVEMBER 7, 1921

I THINK most of us are tolerably familiar with the results of the mission work of the past hundred years. There has been a good deal written on the subject and we have doubtless been ourselves sufficiently interested to keep informed. I wish I could reproduce the very admirable address that Doctor John Wood made in Salt Lake City, when he made a sort of survey of the fields at home and abroad and told of the splendid blessings which had been granted us, but it seems to me desirable this morning not to try to give you a lot of statistics but to say just a few words about the larger question of history, of God's Providential care for us as shown in the progress of mankind. I take my text from one of the greatest of the historical books of the Old Testament, the Book of Deuteronomy, the sixth chapter and twentieth verse: "And when thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand."

A few years ago I was in the British Museum in London and stood looking at the dried and glistening face of an Egyptian mummy. It was the mummy of one of the Pharaohs, not perhaps the Pharaoh of the Exodus, but one of the kings who ruled Egypt during the period of Israel's captivity. The whole aspect of the face was hard and cruel; the brow denoting intelligence, the nose haughty, the chin masterful, and I thought what a wonderful thing it was that this body should have been preserved for thirty centuries. I thought of the soul which once animated it, and then I thought of that old land of Egypt, with its great monuments, its illimitable deserts, its everlasting sunshine and the influence of its law, its literature and its civilization upon the modern world. And I thought that the writers of the Bible have viewed the captivity of the Israelites in Egypt as a part of God's plan. The author in our text says that it was God Who brought the people of Israel out of Egypt. So we read in the Epistle to the Hebrews that Pharaoh was God's instrument and agent. Throughout the Bible this idea is clear, that the progress of mankind in history is not a fortuitous succession of events but is part of the Divine care over us. We read in Job that it is God who destroyeth the nations and increaseth them again; He enlargeth them and straiteneth them again. Cyrus was God's shepherd and the Babylonians, the Assyrians, the Persians, the Egyptians and the Greeks—all were the instruments and agents of God, and the whole of human history is but the unfolding of the purpose and the plan of our Heavenly Father.

But this doesn't mean that we are to surrender ourselves like the Mohammedans to an inevitable fate; it doesn't mean that we are Pantheists and declare that everything that is right, but it does mean that individual responsibility is recognized in the Divine ordering of nature. God uses the work of the individual to accomplish his design; God works through agents who by obedience to the laws of nature accomplish great things. Even man's mistakes and failures He uses for His purpose. He maketh the wrath of the wicked to praise Him; He brings good out of evil and light out of darkness; He brings to those who are sad "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of meanness"—for He is "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." As our Lord said, "it must needs be that offenses come, but woe to that man by whom the offense cometh!" The fulfilment of God's purpose is quite consistent with the fact of human responsibility.

I say that the history of the world demonstrates that there has been a gradual development of human nature and the ideals of human life. Go back to 476 when the Roman Empire fell, when it is inconceivable that there could have been a more utter ruin of everything that seemed like civilized life, when whole cities were wiped out, when agriculture was put an end to and the victors in the halls of the conquered sat and drank their wine out of the skulls of their victims. We have some letters of this period and it is pitiful to read

Bishop Gailor's Address

the absolute despair of those who wrote at that time. And yet out of that wreck, that utter ruin and destruction, by the awakening of the spiritual convictions of men came the art, the literature and the civilization of the modern world. In the same way the Crusades were indirectly the cause of the revival of learning and ultimately led to the destruction of feudalism. The wars of Napoleon encouraged the ideal of democratic government and the rights of man. Our own Civil War—those of us who lived at the time know that that war had its good results, that it cemented the sections of this country by blood and sacrifice with mutual respect, and that it gave to this Republic a new position in the world.

As we look backward we can see how the noblest ideals of men have come to them through suffering and disaster. Through all history runs the story of good coming out of evil. That thing we call evil has stirred men to better social conditions and great adventure. It is out of poverty and pain, out of suffering and misery, that the great literature and art and the heroes of the world have come.

And so as we look out upon the world today and realize that from a dozen little states created overnight a cry of hate goes up; when we understand something of the poverty and widespread distress that has come from the great War, it seems to me that it should be some comfort to a man to believe in a good God and in the good God's good purpose for His work. It seems to me sometimes that God Himself has difficulties to meet, to surmount, to overcome. I know that that suggests a self limitation of the Divine power that we cannot compass in human thought. It may be that the contact with evil, the triumph over evil, are necessary to the coming in of God's Kingdom. The curse of the time is the incomplete, blundering thought about God. Too many of our provincial philosophers who speak so glibly about having found God have set up unconsciously an enlarged portrait of themselves which they call God. But God revealeth the way as One Whose purpose is beneficent for mankind. As Robert Louis Stevenson said as he lay on his dying bed: "More and more as I find myself incapacitated for physical exercise and physical enjoyment, I am convinced of the goodness of the good God."

Of course we have our own problems to meet and solve. There are vast social, industrial, political questions that must be answered. But let us work with God and trust ourselves to His love and care. You remember Tennyson's lines:

"Have patience, I replied, ourselves are full of social wrong,
And I doubt not wildest dreams are needful preludes to the truth.
To me the genial day, the happy crowd, the sport half science,
Fill me with a faith. This fine old world of ours
Is but a child yet in the go-cart;
Patience, give it time to learn its limbs.
There is a hand that guides."

And so I think today of the hundred years of our missionary work and the awakening of the Church to a sense of its obligation, to the assertion of its life—for the missions of the Church are the vitality of the Church. One man or one woman in some lonely place teaching the Gospel to those who have not heard it is a greater evidence of the vitality of the Church than any of our great cathedrals. And this is the encouragement, the assurance of our Christian Gospel to the world, that our God is not a machine, our God is not an incomprehensible idea, our God is not a tyrant exercising arbitrary power. But He is human; He works with the materials at His hand; He was tried and tempted and suffered and was done to death, and in His victory He assures us "Be of good cheer, it is all right, don't be afraid, only believe. Life will bring tribulation and discouragement to you, but don't be afraid, be of good cheer. I have overcome the world. As I live ye shall live also."

And so as we look back through the long reaches of human history and see the slow but steady growth, the chequered development of human civilization, we obey and believe. Through all the violence of war, through all the pain and misery, we can see the face of One Who knows all and understands all and Who in spite of, aye and by means of, the indifference and savagery of men will bring in the reign of peace and righteousness and love "when the dawn breaks and the shadows flee away."



SANCTUARY OF MISSIONS

COME, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.

Israel's strength and consolation,
Hope of all the earth Thou art;
Dear desire of every nation,
Joy of every longing heart.

Born Thy people to deliver;
Born a child, and yet a King,
Born to reign in us forever,
Now Thy gracious kingdom
bring.

By Thine own eternal Spirit,
Rule in all our hearts alone:
By Thine all-sufficient merit,
Raise us to Thy glorious throne.
—Charles Wesley.



THANKSGIVINGS

WE thank Thee—
For the coming of the
Babe of Bethlehem and the joy
which He has brought to the
world.

For the Missionary Centennial
and the interest it has aroused.

For the service which we may
render Japan through her chil-
dren. (Page 793.)

For Saint Luke's and the House
of the Holy Child, Manila. (Page
797.)

For Christmas in the Klamath
district of northern California.
(Page 799.)

For the service of men and
women in the mission field, espe-
cially for those whom we have
in mind at this time. (Page 809.)



INTERCESSIONS

WE pray Thee—
To open new and greater
avenues of service in Alaska, and
to raise up men and women who

may volunteer for this work.
(Page 779.)

So to strengthen the outstations
in China that through them we
may be enabled to reach new peo-
ples in greater numbers. (Page
783.)

That Thy blessing may rest
upon the endeavors which the
people of Oneida are making to
help themselves. (Page 789.)

To bless the work Trinity Mis-
sion Hospital in South Dakota is
doing. (Page 805.)

To sanctify to Thy glory the
work which children have done
to bring Christmas joy to other
children. (Page 819.)



PRAYERS

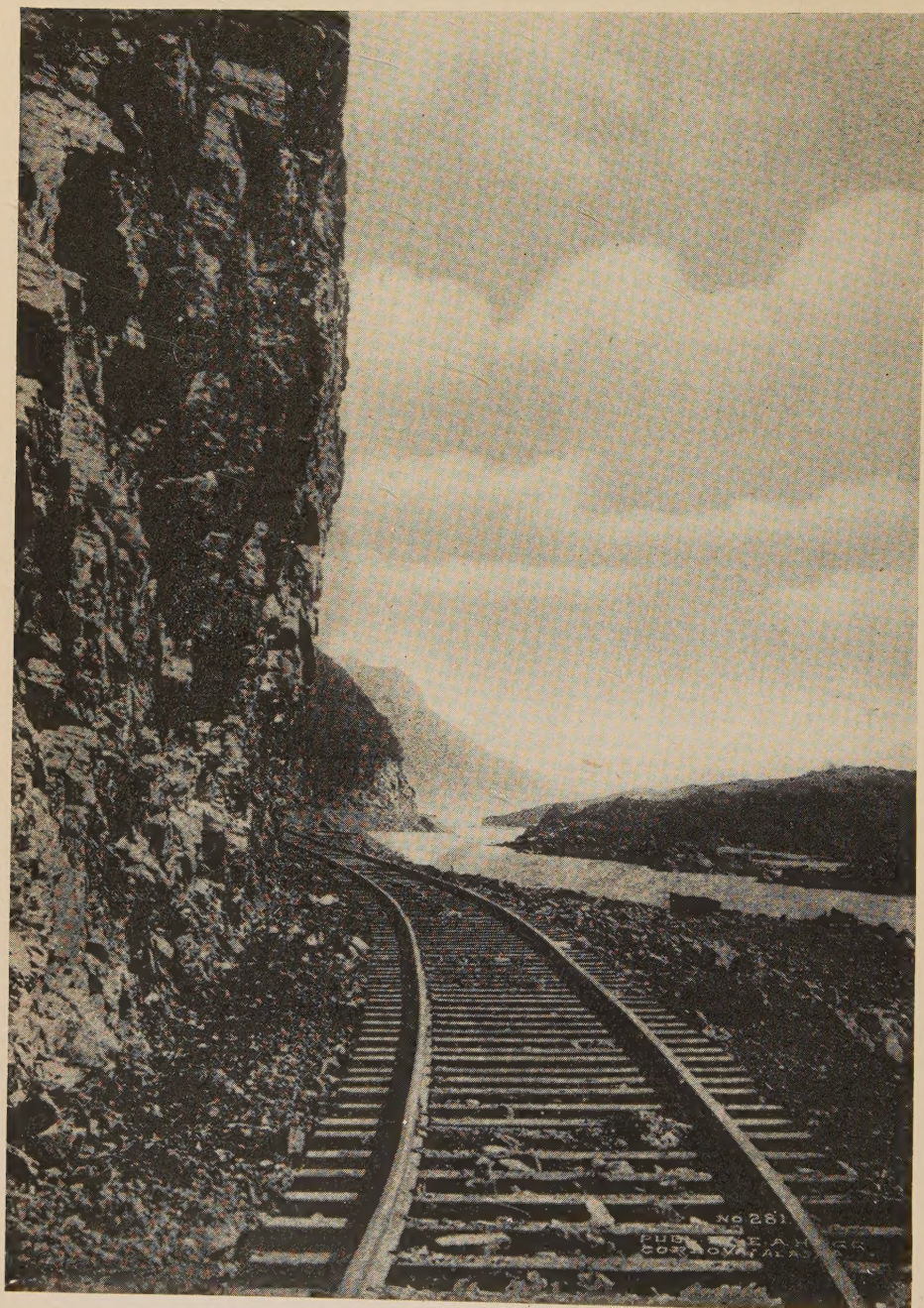
OLORD Jesus Christ, Who at
Thy first coming didst send
Thy messenger to prepare Thy
way before Thee; Grant that the
ministers and stewards of Thy
mysteries may likewise so prepare
and make ready Thy way, by
turning the hearts of the disobe-
dient to the wisdom of the just,
that at Thy second coming to
judge the world we may be found
an acceptable people in Thy sight,
Who livest and reignest with the
Father and the Holy Spirit ever,
one God, world without end.
Amen.

ALMIGHTY God, Who hast
given us Thy only-begotten
Son to take our nature upon Him,
and as at this time to be born of a
pure virgin; Grant that we being
regenerate, and made Thy chil-
dren by adoption and grace, may
daily be renewed by Thy Holy
Spirit; through the same our Lord
Jesus Christ, Who liveth and
reigneth with Thee and the same
Spirit ever, one God, world with-
out end. *Amen.*

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ONE OF THE GATEWAYS LEADING INTO THE INTERIOR OF ALASKA



BLIX'S ROADHOUSE, COPPER CENTER, ALASKA

The roadhouse is always a welcome sight, winter or summer, and genuine hospitality is extended to travelers on the trail

CHANGING ALASKA

By Archdeacon Jenkins

ALASKA is entering upon a second stage of her life. Till now, getting in and out has been the task of a season. The long, roundabout water route in summer and the slow, hazardous overland dog-sled journey in winter have been forbidding both in cost and time. But these methods and routes of travel are now becoming obsolete—being supplanted by the steam engine and the automobile.

In 1905, the winter journey from Fairbanks to the coast took Bishop Rowe a month with his dogs. This year we drove the same journey in three days over the new Government wagon road—a distance of 375 miles—in a Ford car. This is a summer route built and maintained at great cost by the Federal Government. Given time for building permanent bridges and improving certain sections of the road-bed, here will be the great highway of the North, and one of the

longest scenic drives on the continent. Formerly this was the winter mail route, but last year the opening up of Broad Pass by the government railway diverted the mail and closed the wagon road for seven months. This has raised a serious problem for the roadhouses. Can they keep open for five months' business? Last year most of the keepers stayed by their property, but this year several of them will come down to the coast or to the "outside". Some of them didn't see another white person all the winter, and some not even an Indian. Seven months alone; well, that's loneliness in full measure.

To one who knows Alaska the adventuresome spirit of woman is one of the most admirable exhibitions of courage to be found anywhere. Several of the roadhouses at which one must stop either for meals or lodging are kept by women. What confidence

Changing Alaska

in one's own resourcefulness the decision to winter there alone must require. It is not easy. At one of these shelter stations—a true home—I found a family with four of the dearest children one ever saw. The governor remarked about their fine features and native refinement. The mother was a little Devonshire woman, grown prematurely grey, but she had not allowed the isolation to rob her of that gentleness and refinement which she had taken with her ten years ago. These four dear children had been given to them in this remote spot. Who can tell the anxieties of this brave soul through all these years—none but a mother. For I am sure it is beyond a man to appreciate her valiant spirit.

It was my great privilege to baptize the youngest of the four. The bishop had baptized the others some years ago. It was a touching scene, and at no time did we so regret the absence of a camera as then. After a late supper we assembled in the main room of the log building for the service. There were the father and mother in their aprons straight from the kitchen, the governor, the surveyor general, the driver and the children. Being without prayer books, I had, while waiting for supper, copied out the questions and answers for the sponsors, and this put everyone at ease. So, dressed in kaki outfit and without vestments, I baptized Frank Bone in the name of the Holy Trinity. The parents were quite elated when they found the governor willing to act as godfather, and on account of this they gave the surname of the governor as a middle name to their son. Without his permission, but I know not against his will, I am printing the letter which he wrote to his mountain godson:

To My Little Godson:

You have today been christened by Archdeacon Jenkins as Frank Bone Nicholls, and I am named your godfather. I shall always have a deep interest in your growth and welfare. At least once each

year your good parents are to write me about you and I am to have a picture of you, and pictures of your sisters and brother. God bless you, little boy.

Faithfully, your godfather,

SCOTT C. BONE.

August 1st, 1921.

Speaking of the brave spirit of woman, I am moved to fresh wonder as I contemplate what our American Church women have meant to Alaska and to our patient bishop. Time and again has Bishop Rowe asked for men, only to get response from women. Some of our missions have never been manned by men in their history—women from the very first till now. It doesn't seem beyond the resourcefulness and endurance of a woman to go into isolation such as the Northland sometimes requires, but for our men the task appears unthinkable.

On my journey northward, in the early spring, I met nine workers going into the field—of whom one was a man. Most of these were going into remote missions where, for a period of years, they will represent us—some few of us who ought to be ashamed to let them do it under the conditions they will have to.

I wonder if the Church really knows, and knowing cares, that in the interior of Alaska are twelve women workers and three deacons who will not have their Communion again till next summer. The only priest in the whole interior empire is the veteran of thirty-two years at Anvik, and it is quite impossible for him to reach anyone but his own people. It is not right, and I am determined not to keep quiet till it is remedied. It is not easy to leave women alone at a mission station without even the prospect of an occasional Communion.

Not alone is it the workers that suffer, but the people too—what of them? Ours is a sacramental religion and yet we are planting the Church on the last frontier careless of whether the sacraments are administered or not. It is inevitable that the spiritual standards

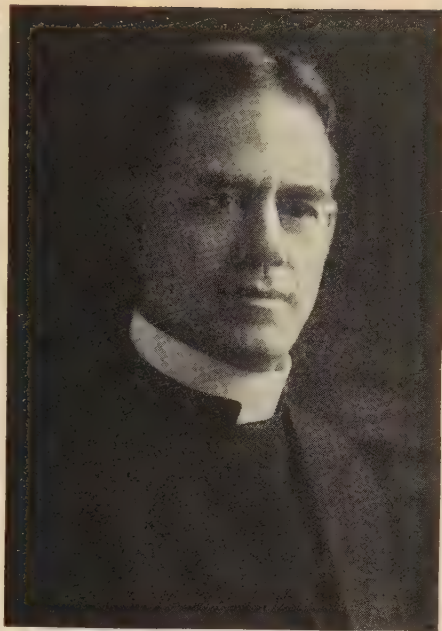
of the average among us are not easily maintained under favorable environment, but given an environment without the sacramental life and what may we expect? I am sure no worker can be at his best in that circumstance.

In speaking of the women workers one would not knowingly forget that noble band of matrons who stand behind them at home. The Woman's Auxiliary must always be written into the history of the Alaska Mission if that history is properly written. For with the reinforcements which they send unfailingly year after year to those distant stations and workers, and the aid put at the disposal of the bishop through these twenty-five years, the work has been kept going and many a difficulty bridged and hardship softened. All honor to the workers in the field and to the women at home—honors are divided.

I spoke earlier of the desertion of the highway last winter, but thought of the women, and so got away from my subject. I am really writing of some changed conditions in the North during an absence of some years. But come to think it over I cannot remember any time before when such a condition as I have described existed. At least these missions got the visits of the archdeacon. But there is no archdeacon in the field now,* so this condition has changed for the worse.

But the fact to which I advert now spells a mighty change. The federal government is now completing a five-hundred mile railway from tidewater at Seward (the northern end of navigation) to Fairbanks (the principal center of interest in the interior). The ends of steel are expected to meet by spring. It is now possible to go that way by walking the seventy miles between the ends of track. Three of our women workers from Nenana came out that way this year in prefer-

*Archdeacon Drane is out on furlough this winter, a year overdue.



ARCHDEACON JENKINS

ence to taking the automobile. What a change this will inaugurate! The long roundabout summer journey by way of Dawson or Saint Michael may next summer be made in a Pullman car from coast to river, and the forbidding winter journey by stage or dogs will this year be made over American steel in a comfortably warmed coach. This is significant of future development. Coal and oil are already eclipsing the interest of gold, for they are of more value than gold, and with the opening up of the oil and coal fields will come fresh opportunities for the Church.

The mode of travel there has been revolutionized in that a trunk line has been constructed across the most inaccessible part of the habitable country. The correlation of the Railway and the Road Commission enterprises will make accessible by means of branches and wagon roads and trails vast areas of country now accessible only by long river journeys. To save

Changing Alaska

a thousand out of fifteen hundred miles means a saving of weeks of time and the enhancing of property values.

The change is already seen in the wreckage of stage coaches and dog sleds between Valdez and Fairbanks. They were not used last year and will never be used again.

Transportation is the key which will unlock the hidden resources and riches of the northland. A great day is coming for the country. A larger development is on the way. Where now there are a thousand there will be ten thousand people. The Church is there to grow up with the country. Will the home base supply the men to do the work? An awakening must take place if it does.

With transportation and a market, large areas of land will be brought under cultivation. Already fields of grain may be seen down the Tanana Valley as prophetic of the future of the Northland as ever the taming of the Middle States foretold the subjection of the West. The first flour mill was erected at Fairbanks this year. Twenty-five hundred acres of wheat will be harvested in the Tanana this year, and other cereals in proportion. Vegetables grown in Alaska are of unusual size and quality. It may surprise some to know that tomatoes and cucumbers mature in the open in the interior of the country. Think of transporting vegetables thirty-five hundred miles, having loaded and unloaded them perhaps four or five times, as we used to do, while they can be raised right at our doors.

I suppose by no means can man shorten the Northern winter nor lengthen its summer, but by supplying the needs of the people and connecting them by the facilities of travel with the outside world, many of the privations of pioneer days will have been eliminated and the country made more attractive to family life. For after all a country cannot grow without children.

Speaking of children, one notices a striking difference between children who live in a community where there is a church and those who do not. I visited one place during the summer where there was no church, at least regularly open. The tone of the whole place was drab. Most of the people seemed to find their greatest recreation in petty gambling. Even the children did it. I saw young boys apparently as adept as their elders—and they too played for money. No Church School, and only an occasional service—and this is the result.

At another place which I visited where we have a comfortable church and clergy house, the people begged that another winter might not be allowed to pass without a Church School and service.

What opportunities for service there are for the men who want to be among their fellows as they who serve! No one would plead numbers as the reason for going to Alaska as against going to the Negroes of the South or to China in the East. But if one considers isolation as adding to the burden of life then Alaska stands in the front rank with its appeal.

I have very little sympathy with the commercial spirit that sometimes enters into the calculation of some of our modern missionary leaders. The Kingdom of God is not a matter of multiplication. The lone man is still an object of Christ's concern.

In the Orient the missionary may be able to multiply, but as a pioneer on the new frontier he must be content to just add. If he learns to do the adding well someone else will come along later and do the multiplying.

The bishop has just asked for a priest for Tanana. A woman worker is there alone. An Indian village and a military post are all that make that field, but what an opportunity to take to the trail and minister to those three deacons and twelve lonely women! I wonder who is going?



THE TAIHU SCHOOL IN FRONT OF SAINT JOHN'S CHURCH

AS THE BANYAN TREE GROWS

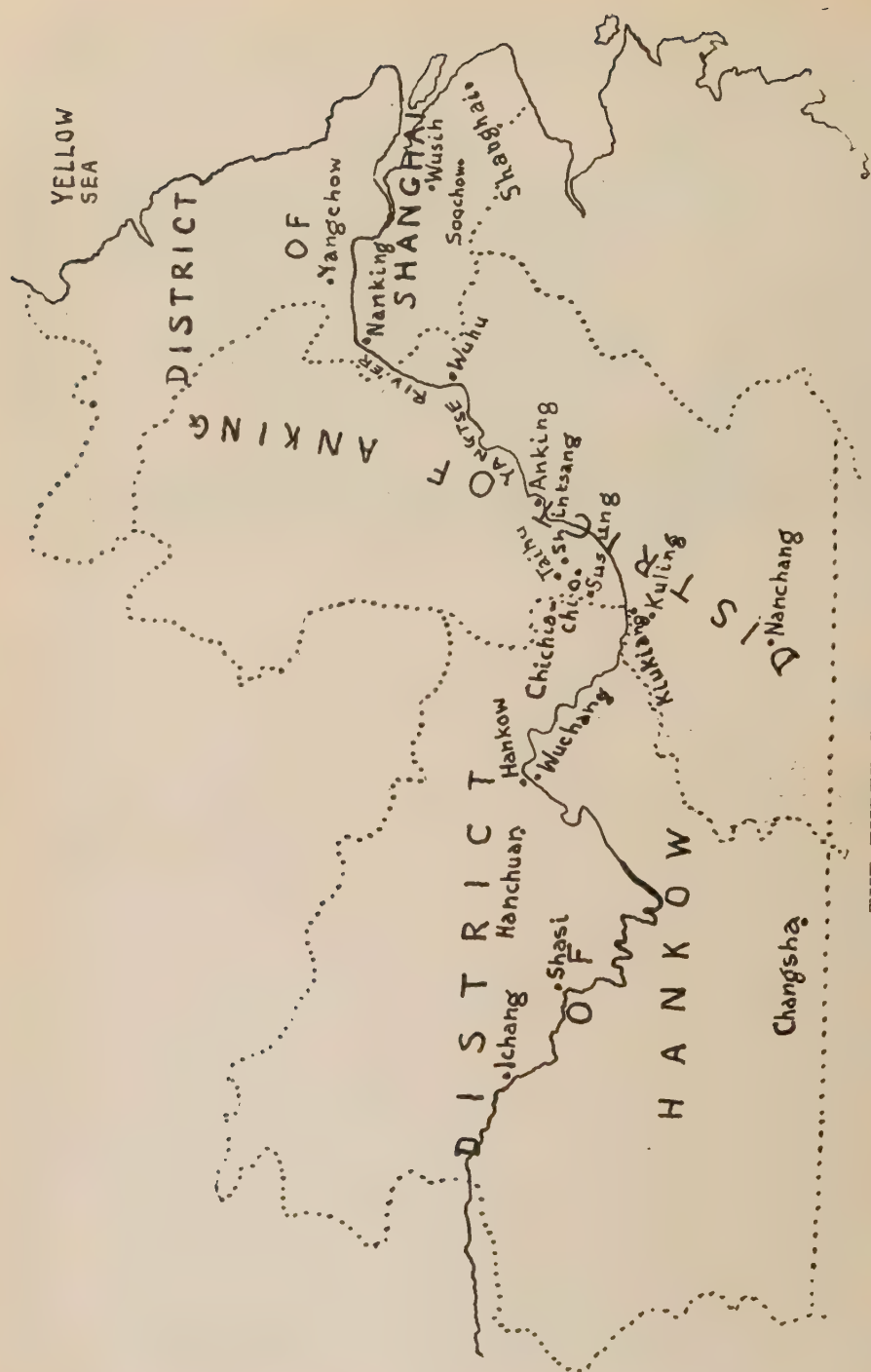
By the Reverend Edmund J. Lee

SOME sixty miles to the west of Anking, on a small tributary of the Yangtze, is the walled city of Taihu, a city playing a notable part in the development of the Church in Central China. Taihu is not a large place, having only about five thousand inhabitants. It is, however, the governing center of a sub-prefecture having a population of several hundred thousand.

The Taihu river has silted up until it is now navigable only for bamboo rafts with about a six-inch draught. The old residents still remember, however, when junks of the largest size came up from the Yangtze, and one can see at the temple of the "City God" a great rope cable, nearly four inches thick and one hundred feet long, which was dug up near the city some years ago, a relic of the olden days when Taihu was well below the head

of navigation. Like most of the cities in our section, Taihu was entirely destroyed during the terrible Taiping rebellion of sixty years back and it has only been partially rebuilt. The city is full of ruins and has now only a fraction of its former population.

Taihu is the oldest of our Anking outstations. It was opened twenty years ago, shortly after the founding of Saint James's Hospital, Anking. Among the early patients at the hospital was a man from Taihu, suffering from cataract of the eyes. He left with his sight much improved and carried back to his home not only an enthusiastic account of the remarkable skill of Doctor Woodward, but a report of the new teaching of Christianity. After some weeks he appeared again at the mission, bringing with him a deputation of his fellow townsmen. They made a definite re-



THE THREE CHINA DISTRICTS

The larger stations in all three districts are shown, also the outstations of Taihu

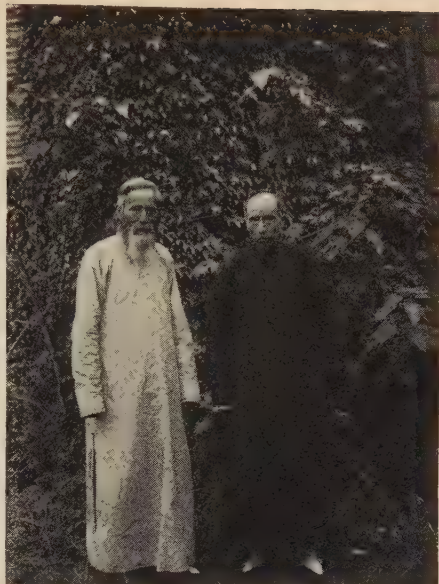
As the Banyan Tree Grows

quest that we send them an evangelist to teach them Christianity.

In response to this invitation the Reverend Mr. Lindstrom visited Taihu, in company with Mr. Shiang, a young teacher with no theological training, but an earnest Christian. They were received with great enthusiasm. The temple of the "City God" was offered them as a preaching place, and when this was declined a large ancestral hall was placed at their disposal. Here they preached to three congregations in succession, the people waiting outside the doors for their turn to come in and hear.

The inquirers themselves provided the building to house the new mission and Mr. Shiang, who has since become one of our most efficient clergymen, was left in charge.

The following year Mr. Lindstrom returned in company with Bishop Ingle, the first bishop of Hankow, of which diocese our district was then a part. The writer, recently arrived from America, was privileged to be of



TWO OF THE PATRIARCHS OF THE
TAIHU CHURCH



THE REVEREND MR. KWEI AND HIS
FAMILY

the party. There was no mistaking the zeal and earnestness of new believers, though the singing was terrific. A class of twenty-five, the first fruits of Taihu, were baptized. Two of this class, now old men, are shown in an accompanying photograph. The writer will never forget this trip, as it was his first experience with Chinese inns and Chinese traveling, and everything was novel and interesting. The experience was especially memorable however because of its association with Bishop Ingle, whose name continues deeply revered in the Chinese Church, and whose memory is cherished by all who worked with and under him. This was Bishop Ingle's last visitation. He was taken sick shortly after his return from it and died in a few weeks.

The first baptisms were held in the autumn of 1903. Since then the development of the Taihu Church has been steady. The Christians purchased a large tract of land for a permanent location and raised a very



AS THE BANYAN TREE GROWS

creditable fund for buildings. The church building, Saint John's, however, was largely the gift of Mr. William G. Low of New York.

For many years a resident catechist was in charge, but some five years ago the Reverend Mr. Kwei, a graduate of the English Divinity School in Wuchang, was placed in charge of the work, and has ever since been giving faithful and devoted service.

Missionary work in China extends in very much the same fashion as the banyan tree grows. The branches of this tree let fall trailers which take root, grow stiff and become themselves centers of support and nourishment from which the tree continues to extend. So it has been in Anking, the first rooting branch put out by our work was at Taihu, and from there the process has continued. Susung (the Pine Tree Lodging), twenty-five miles to the west, Shin-tsang (New Grainery), twelve miles to the east, and Chi-chia-chio (The Bridge of the Chi Family), fifteen miles to the

south, all are stations which have been opened as a result of the extension of the Taihu work and from these stations, in their turn, the Church continues to spread.

The chief contribution of Taihu to the evangelizing of this section of China, however, has been the supply of workers that have been forthcoming from the place. When work in Anking first opened all of our clergymen and catechists had, of course, to be sent down from older centers of the mission, principally from Hankow. For years, however, we have ceased to depend on other sections and are drawing our workers from our own district. A large percentage of these workers have been men and women of Taihu. Up to the present time the place has furnished two clergymen, five students now studying in the divinity school, and some thirty catechists and school teachers. We find that young people from places where life is simpler are better material than in more sophisticated centers.

As the Banyan Tree Grows

It is because of the importance of Taihu as a recruiting field for mission workers that we are trying just now to strengthen its educational work there. For years our only school there was a boys' primary in which a few girl students, in despite of Chinese custom, also received instruction. Sometime after the arrival of Mr. Kwei, who is an enthusiastic educationalist, we developed the primary into an upper primary or grammar school, still retaining the primary grades. This last year we were able to open a primary school for girls.

The grammar school not only meets the needs of the people of Taihu but serves as a focus for the primary schools of three neighboring outstations, and thus relieves the pressure on the mission grammar schools of the city of Anking.

There is a large demand for entrance to the Taihu school. But the school can only receive some twenty boarders as it has no special buildings, and its classes are held in the men's guest room, while its dormitory is secured by boarding off a section of the room intended as a woman's guest room. In this small room the boarding pupils are crowded in a way pitiful to see. Mr. Kwei is very pathetic about it, and as it really is our most pressing outstation need, I have promised him to write some of the facts to *THE SPIRIT OF MISSIONS*, as past experience has shown us that this procedure generally brings relief.

It will take \$850 to equip the school, but \$600 will put up a building with a dormitory for forty boys, and three class rooms. This is an immediate and very pressing need. We have about \$250 already in hand, of which \$100 was contributed locally.

Funds to erect this building were a part of the appeal for the Nation-Wide Campaign, and were included in the China budget of the same.

There is a great difference in the character of our outstations. At some,



THE REVEREND E. J. LEE

work goes on for years with hardly perceptible progress; the people are indifferent or hostile. In other places, however, the people, like those of Berea, give a ready ear to the message brought them and where convinced of its truth, receive it whole-heartedly and give themselves earnestly to its propagation. As our task is the planting of the Church, it is the part of wisdom to concentrate on these favorable centers, and it is for this reason that we are seeking to strengthen the work at Taihu.

Furthermore, we are coming to realize more and more the importance of the educational phase of our work. It is the capstone of our whole system. In it the work done in medicine and evangelism bears fruit in workers who are taking every year a larger share in the work that is spreading the Gospel among the masses of their fellow-countrymen. Taihu has proved to be one of the most fruitful centers of the China mission, and the better equipment of its grammar school will make possible an even larger fruitfulness in the years to come.



CONFIRMATION IN GRAFTON PARISH HOUSE, ONEIDA, WISCONSIN

BISHOP'S DAY

By the Reverend William Watson

"BISHOP'S DAY" is one of the great days on the Oneida Reservation in Wisconsin. The Oneidas have long been under the care of the Church, their mission is named after Bishop Hobart, their present place of worship is the Bishop Grafton Parish House, where the confirmation service shown took place.

In old days when the bishop made his annual visitation twelve men from the tribe used to mount their horses and ride through the forest to meet him as he rode in on his horse from Green Bay and when the boundary line was reached the Indians drew rein, six mounted men on one side, six mounted men on the other side, while the bishop, bending to the saddle, first greeted his red brothers, then rode slowly through their midst, when the latter made princely obeisance likewise. In more recent years the bishop came by train and was met by the local band. But now the bishop drives up in his automobile, not necessarily on schedule time. Hence Bishop's Day has lost much of its former imposing cere-

mony, but the enthusiasm is none the less genuine.

Bishop Weller arrived on Saturday evening and had a consultation with the architect concerning the restoration of the church.

On Sunday morning the bishop was the celebrant at the Holy Communion at seven-thirty.

At ten-thirty the bishop began the blessing of the bell. Afterwards he confirmed twenty-nine persons in the Grafton Parish House and preached. The hall was filled to overflowing, many Indians being outside the place of worship. At the close a chair was placed for the bishop and he received the people. The blessing of the bell was then finished.

A dinner followed for the bishop, the visitors, the vestry, and other officers. The usual dinner for all the people had unfortunately to be omitted, because of lack of accommodations since the burning of the church.

Evensong sung by the missionary priest concluded another notable Bishop's Day.

A countless number of kind people throughout the Church will be interested in what is being done.

Almost as soon as the fire had consumed the church the Oneidas, led by the bishop, took steps to rebuild it. The lightning struck it July seventeenth, 1920; the restoration began on the vigil of Saint Peter, 1921.

The fire had consumed everything except the stone walls and the tower; much of the masonry and brick work has also had to be pulled down and rebuilt. About half of the metal of the church bell was saved and was sent to New York and recast. This bell is now in constant use to call Oneidas from all parts of the reservation. It was purchased from the proceeds of the sale of forty acres of the mission land.

The roof has been replaced and covered with asbestos shingles and is slowly nearing completion. Furnaces have been installed for warming the nave, the chancel and sanctuary, the chapel and a vestry. The progress is naturally slow, but it is hoped that the church will be in a condition for partial use by Christmas.



A BOY OF THE MOUNTAINS

THE LIFE OF A DEACONESS IN THE VIRGINIA MOUNTAINS

The following article came to the Church Missions House as a personal letter. It gives so interesting a picture of the life of a deaconess in the mountains of the South that we are sure she will forgive our sharing it with our readers.

MY cabin—a miner's cabin at that—originally had five rooms and a narrow hall. I remodeled it, having the assembly and dining rooms and hall thrown together to make a church. It has chancel, two vestries, for clergy and choir, a belfry, with a beautiful big bell. The bell bears the inscription, "My peace I give unto you", and the first time it rang was at eleven o'clock on November 11th, Armistice Day.

The church seats one hundred. There is a nice organ. We have a good Sunday School and I hold Church services every Sunday morning and evening. Every Friday night during Lent I have a devotional service, and though few attend, those few tell me they appreciate it very much.

Bishop Tucker dedicated the church and there have been many baptisms and confirmations and one marriage. There is quite a nice large piece of ground surrounding the building, and there I grow all the flowers I can, so that the altar is very rarely without our Father's own beautiful creations, one of the many tokens of His love.

Besides the church, there are three rooms—a sweet little guest room, a tiny kitchen where we take our meals, except in the summer when we luxuriate in the big back porch which I designed for dining room, library and classes for boys' club, girls' sewing, and mothers' meeting; and my own very cozy bedroom.

The library is one of my hobbies. From a start of thirteen books, it now numbers 1,400, and all who can read—there are many who cannot—appreciate and make good use of it. I love to read, but have not the time to in-

dulge myself much. But I have to read religious books in order to get something to give out again to my people. Biographies are especially helpful. They incite one to go and do likewise, and in reading them one gains friends whom we will know in the immortal life.

I am busy, for, besides the mission work, I do all the work of the house, except the laundry. A little boy gets my coal and kindlings—when he does not forget. There is a commissary in the camp but not much in it that we want—no fruit or fancy things to eat, such as fish or mutton. The post office is at quite a distance, and when I have packages I have to carry them up the hill home. Many of the people as they meet me, battling with such unwieldy parcels, say, "Hello, Deaconess! Is you Santa Claus?" When they are too heavy, I hire a boy to carry them. My fires *do* go out, and often I come in wet and snowed up, but it does not take me long to light a fresh one, get the kettle boiling and make a cup of tea, so cheering and comforting to English folk.

A while ago I was suddenly taken quite ill and had to go to bed for nearly a week. For three nights the doctor did not want me to be left, so different neighbors stayed, and during the day first one and then another tended the fire. I am a very convenient patient as I do not require any food, so I got along very well and was grateful to my kind neighbors.

These big, grand mountains are so beautiful and so healthy. "My lines are set in pleasant places." I am so thankful.



"MIDSUMMER NIGHT'S DREAM" IN A JAPANESE SCHOOL



A JAPANESE CHRISTMAS

By Elizabeth F. Upton



A LITTLE red kimono, a Japanese mask with cotton wool sewed on for a beard, a red cap and bag filled with five cent toys, gave the real Santa Claus thrill to the kindergarten Christmas. The children had been perfectly happy singing their Christmas hymns and songs and knew that they would have a bag of cakes but had no idea that Santa Claus would come. If you could have heard the spontaneity of the laughter and the cry of "Santa Claus" when some one opened the paper door to see what the ringing bell might mean, you would know that the heart of the little child is the same the world over.

On Christmas-eve we had our real Christmas celebration uniting our three little kindergartens and Sunday schools and my English classes, all of whom did various things to entertain the guests. We were about four hundred and fifty people in all, the largest gathering that Christians had ever had in Omiya. Of course we had no building that was large enough to hold so many people so some of our friends had gotten permission for us to use the large hall of the Government Railway Works. Decorating was quite a problem as there are no "young people of the congregation" to call upon as in a parish at home, for we only have about twenty Christians in all, most of them little children and very busy fathers and mothers. So my men's English class came to the rescue and brought a few of their friends. They brought and set up the big fine tree and decorated it with gold and silver ornaments. The big stage was beautified by yards and yards of red and white paper chains the children had made in kindergarten, so they were very proud

to have done so much. The men thoroughly enjoyed the decorating and rehearsing and became much more friendly after it. One of them has since written in one of his exercises, "What must I do to become a Christian?"

One of our few Christians came to me a few days afterwards and said, "This is the first time we have ever had anything out of the church building and so I felt I could ask some of my fellow carpenters to come. They came and we all enjoyed it and stayed to the very end." This I felt was a true test of interest as this man was getting up about three every morning to cook the rice for his family, as his wife was ill.

We began the evening with the glorious Christmas hymns which the children sang with right good will, the Christmas story in Saint Luke, a short talk and prayer. Then the kindergarten children played many games, there were songs and recitations in English and Japanese, and then the final effort, the little scene from the *Midsummer Night's Dream* in English. The artist of the class painted the lion's head, the wall, and the moon; and the poet and play writer trained the men as to action. The result was truly marvelous as you can imagine from the photograph. I laughed so hard that I found it difficult to prompt. It seemed well worth while to give this evening of clean play and laughter for to many of these young men the only fun that is easy to get is that which the ever-present *geisha's* tom-tom makes very audibly known. All through the evening I felt very sure that besides the play the men and children were thinking of Him of whom they sang.



THE ATTRACTIVE RECTORY IN SANTO DOMINGO CITY



MRS. WYLLIE AND HER CHILDREN IN A COCOANUT GROVE



CHRISTMAS IN COLUMBUS LAND

By Mabel Wyllie



CHRISTMAS in the Island of Santo Domingo, the first land in the new world to be colonized by Columbus, is not much like Christmas in the United States. You can leave New York in bitter cold weather and in six days arrive in summer heat.

In this Hispaniola of Columbus progress, both commercial and spiritual, has been slow. The constant conquests and invasions from other countries and interior political intrigues have almost arrested its development and interfered with its spiritual welfare. Christmas is not kept as a holy day. Shops are open but you do not see any display of attractive Christmas things or Christmas bells. The natives wash, market, and work as on any other weekday. *Tres Reyes*, the "Three Kings" or Epiphany, is kept as their season of exchanging gifts. Some attend early mass, but as a rule the *Tres Reyes* day is spent quietly at home.

At our attractive rectory and Church school, however, you find all abustle and alive with the real Christmas spirit. For weeks the children have been practicing Christmas carols and Christmas pieces. There is great excitement when the rector comes in with word that two real Christmas trees from the States have arrived, loving gifts from a friend who never fails to send these tokens of good will for the little mission and those at the rectory. The precious Christmas ornaments that have been kept from year to year are quickly brought forth and *may pronto* the tree is dressed all sparkling with tinsel and candles, a bag of candy, fruit, and sometimes a toy, for each child,

Then like wildfire word goes around that there is to be a real Christmas party. Every English-speaking child is invited. Of course they all come and, dancing round and round the beautiful tree, sing their sweet Christmas carols. Ice cream and cake are then served, and every one goes home happy to tell of the lovely time they have had and to dream sweet dreams of Christmas.

For Archdeacon Wyllie, however, there is little time to dream, for having conducted a well-attended midnight service there is but a short time before he must be on his way to San Isidro for their only Christmas service at four a. m., San Isidro being a distance of ten miles from the city. Then there is a hurried drive back to the capital for the six o'clock, and then eight and ten o'clock services. These are held in borrowed rooms which were loaned three and a half years ago for the use of the chapel in Santo Domingo City, but soon we must hunt new quarters for these are to be used for offices for the Dominican Government.

The chapel has been entirely furnished by members of the congregation. The altar rail, lectern, and prayer desk are solid mahogany, native workmanship; the piano a gift of the woman's guild in Santo Domingo; the native chairs you notice in the picture were individual gifts; the altar and credence table were made by the rector, the altar brasses and candlesticks having been purchased from the States.

The chapel at Christmas was decorated with palms, ferns and beautiful flowers, many of which had been carried long distances from the country. The English blacks form a large con-

Christmas in Columbus Land



THE CHAPEL WHICH WE MUST VACATE

gregation of themselves. It is a picture to see them coming to the early four and six o'clock services in their clean white starched clothes, bright colored hats and bandanas and many-colored ribbons. We greet them as they come and give them a Christmas card, and if possible a picture in colors of the Nativity. These they love to hang on the walls of their homes.

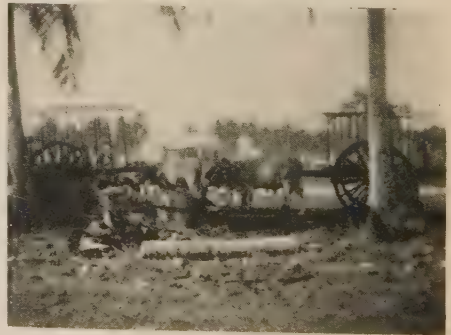
Christmas afternoon and Sunday afternoons are devoted to visiting the hospitals, prisons and the home for the aged—carrying to them from the church the flowers, cards, and any gifts we have received for that purpose. These visits are sometimes touching scenes, awakening in many a heart long-forgotten memories and bringing them back to Christ's fold again.

At the home for the aged I find many that cannot read. How they enjoy the sweet stories of Christmas read to them. Fort Uzama, the prison where Columbus was enchained, is still used as the prison of Santo Domingo. Sanitary conditions under the American occupation have done much to im-

prove these dismal cells, but oh, much remains to be accomplished through the channels of Christian service.

Truly the harvest for the salvation of souls in the island of Santo Domingo is great, but the laborers are, alas, too few. Each day one feels the need of more consecrated Christian lives for the work in this foreign field, those who can endure the hardships and inconveniences of life in the joy of serving the Master. We need churches, too, for in the Dominican Republic we have good congregations, but it is difficult to find places in which to worship.

In three years and a half Arch-deacon Wyllie has organized eighteen missions, but not one can afford by itself to build a chapel or can boast of anything more than two rooms. By means of bazaars and monthly pledges and a "gift shop" we are trying to do our part toward reducing our Church property debt of three thousand dollars, but the high rate of interest prevents much progress. However, we never get discouraged in the Dominican Republic. We have saved toward our church building fund five hundred and fifty dollars. May the new year 1922 dawn with brightest prospects for the ancient Island of Hispaniola, now called the Island of Santo Domingo, and may the towers of our American Episcopal Church soon appear on the horizon of this beautiful island!



A COUNTRY SCENE



THE HOUSE OF THE HOLY CHILD, MANILA
More than three hundred applicants were refused in one year



CHRISTMAS IN MANILA

By the Reverend G. C. Bartter



CHRISTMASTIDE in Manila is the gayest and brightest time in the whole year. The people of Manila have been nominal Christians for 350 years, and their observance of Christmas, learned from the Spanish friars, is largely Spanish in character. Huge paper stars, with many tassels, lights inside, hang before most of the houses, and even the very poor people have Chinese paper lanterns outside of their houses. The great feature of Christmas in the Spanish churches is the midnight mass, sung to unusually bright music, with the accompaniment of castanets and other uneclesiastical musical instruments. All the faithful

make their Christmas communions at this mass. The next day is given up to gaiety and visiting and the usual Christmas festivities. Here in the Philippine Islands we have the unusual spectacle of an entire oriental people of ten millions keeping the feast of Christmas, with the exception of some 800,000 who are listed as pagans; and these, through the missionary work of the Roman Church and our own, are slowly learning and accepting the Incarnation story.

At Saint Luke's Christmas always means the time of carols. Practices begin in July, and the girls of the House of the Holy Child and neigh-



SAINT LUKE'S CHURCH, MANILA

borhood, who form the choir, sing them with considerable sympathy and beauty. The usual programme on Christmas Eve is: carol service at dusk, after which the choir and the nurses carry lighted red candles and go in procession from the church into Saint Luke's Hospital, where, to the accompaniment of a violin, they sing the carols again as they march through the corridors and wards, bringing Christmas to the patients.

After this there is a Christmas tree in the House of the Holy Child, and then come several hours' rest and preparation for the Christmas Communion, which is made at the midnight mass which begins at 11:30 and is fully choral. All who consider themselves in any way connected with Saint Luke's come and make their communions at this time, even if they stay away for the rest of the year. On Christmas morning we have no musical service, only a low celebration,

which is attended by the few who have been unable to attend at midnight. At first we felt sorry that we could not get the people out to a musical Christmas morning service; but here everything focuses on the midnight service, and our American customs are not essential.

The thing we have to strive for and emphasize especially is the meaning behind the customs. The form of Christianity here has been handed down from generation to generation, but the spirit and meaning have largely disappeared. Our endeavor is, not to throw away the beautiful forms and customs which have been given to these people and to us, but to try to explain them as we use them, and to see that the Babe Jesus-God-made-Man is seen and worshiped and loved rather than the ceremonies with which we do Him honor, and that the Pearl of great price is not hidden by the beautiful setting.



THE RECTORY LIBRARY AS A TOY SHOP



CHRISTMAS IN NORTHERN CALIFORNIA

By the Reverend Charles W. Baker



CHRISTMAS, 1920, was a "red letter" season for the Indian children of the Klamath River, between Cottage Grove on the north and old Klamath down the river, a distance of seventy-five miles. In all this great district not a child was forgotten, and in all over 450 received Christmas presents. Even a babe born on Christmas Day received a present and a layette furnished by the Woman's Auxiliary of the missionary district of Asheville, North Carolina, and was named "Caroline" in honor of the givers.

Previous to 1919 it was the custom to have a Christmas-tree in Orleans, and give to all the children who could come here for the festival; but in 1919 we decided to reach out and carry Christmas cheer to those Indian children who lived too far away to come to Orleans, and that Christmas 286

Indian children were made happy with gifts distributed from four trees "planted" at convenient centers up and down the river. So great was the response and success of this effort that as soon as the last festival was over we began to plan for a greater Christmas for 1920, and determined to try to reach every child on the river within the territory the Church has been able to cover. This proved quite an undertaking, but the office at 281 Fourth Avenue, New York, accepted our rather long lists of names, and the parishes and missions in the dioceses of New Jersey, East Carolina, one in Georgia, California and Sacramento enthusiastically carried out the suggestions of the central office, and provided most liberally for the 450 Indian children.

The packages of gifts began coming in about the first of December, and

Christmas in Northern California



THE CHRISTMAS TREE AT WEITCHPEC

the rectory looked like a toy shop, and was as busy as one. Unfortunately our winter (the rainy season) began about four weeks early this year, and as a consequence the road over the mountain soon became almost impassable. This delayed the receipt of many of the packages. As the packages for the districts farthest up and down the river had to be sent out early (all had to go by pack trains, the one farthest up the river by three different packs) we began with these districts. Fortunately sufficient gifts came in to fill these lists. But the Wednesday before Christmas found us with empty tables and five of the nine districts still to be provided. We were in despair, but Thursday the stage made an unexpected and unscheduled trip, and brought us eight packages. We set to work with a will, and by

nine o'clock that night had the gifts labeled, wrapped and packed for every district.

Christmas-Eve, in the Orleans schoolhouse, the festivals began. All day the rain came down, but this did not dampen the ardor of the children, and there was a full house when the programme of songs and recitations by the children began. The tree was well laden with presents and bright with lights and tinsel when Santa Claus arrived and distributed the gifts, every child receiving a gift and a bag of candy. Even after the tree was stripped and dark the happy children did not want to go home.

Christmas morning we were up early, packed and ready to take the stage to Weitchpec for the second of the festivals that afternoon. All the festivals, except the one at Orleans, are held in the afternoons, as it would be dangerous for the children to travel the trails after dark. But we waited until noon, and then heard the stage had broken down and would not reach Orleans until night. It was too late to send word over the mountains and across the river, so a disappointed crowd hung about the schoolhouse at Weitchpec until word was sent for them to come back Monday. We unpacked our cold Christmas dinner and ate it at home. A strong argument for an automobile for the missionary, so that he can always keep his appointments.

Sunday morning the stage made an extra trip for us to Martins Ferry where our faithful Bob waited for us with his wagon to take us to his home near the schoolhouse. After a good dinner we hastened to the schoolhouse to decorate the tree and found many of the children, old as well as young, had already arrived. After some recitations and songs by the children, the candles were lighted and Santa Claus soon arrived to give each child a gift. The happy babble of the children could hardly be stilled so that all might



A FEW OF THE HAPPY CHILDREN AT SOMES BAR

see and hear the beautiful service of Baptism for one of the Indian babies. After it was all over we returned to the home of Bob for the night, and to rearrange our itinerary, due to the breakdown of the stage. Monday we were to ride fifteen miles down the trail to Mettah, where the children of that district and from old Klamath were to gather for their tree, but it seemed more necessary for us to go to Weitchpec, where all depended upon ourselves, than to go to Mettah, where we had a most efficient native helper and the school teacher, who had planned and arranged for the tree and entertainment.

So Monday morning Bob, with his wife, granddaughter and an orphan boy he looked after, drove us to Weitchpec where we trimmed and decorated the tree, and waited the coming of the people who soon began to arrive and by three o'clock the schoolhouse was well filled with an expectant

crowd. After a talk by the missionary the presents and candy were distributed, and all departed in happy groups, chattering and showing their presents. And the missionary and his wife were able to reach home by night, thanks to another unscheduled stage trip.

Wednesday morning I rode on horseback through the pouring rain to Somes Bar, where the children of that district and those of Irving district, next above, were to assemble. Even the heavy downpour of rain could not keep the children away and the schoolhouse was crowded and the eyes of all were as bright as the tree with its tinsel and candles and gifts, in anticipation of the great treat before them. Packages were sent to those unable to come, so that Christmas cheer reached every child in these two districts, brightening many a mountainside cabin.

Owing to the distance and slow means of getting about the festival at

Christmas in Northern California

Cottage Grove had been set for New Year's-Eve, but the people there did not want to wait so long, and asked if they might not have it earlier. We gladly consented, as it saved the missionary a long five days' trip, under leaden skies and over muddy mountain trails. That they had a merry time the letter from one of the children tells.

My dear Mr. Baker:

We all received our presents Christmas and were more than pleased with them. Everything was just fine and we thank you a thousand times for sending them.

We had a Christmas tree at home, so we did not open our packages at school where they were given to us, but took them home and they were put on the tree to be opened Christmas Eve.

We had a nice little entertainment also and spoke verses and sang songs. Everybody spoke very well and we had a lot of fun.

Thanking you again for the gifts,

Sincerely yours,

BERNICE AUBREY.

Letters written by some of the children tell even better than our tale of the Christmas cheer the Church was

able to bring to these copper-hued children of the mountains, and already they are looking forward to next Christmas with joy. They have so few great days in their lives that these stand out very strongly. One little girl wrote:

Santa Claus was here again, we have waited a long time for him, but he came at last. We were all very much pleased to see him, as he brought us the little boys and girls pretty toys.

I know that its going to be a long wait from now until Christmas, but we are all going to wait, and I hope Santa Claus doesn't forget any of us.

Yours truly,

HAZEL NIX.

And one of the children at Martins Ferry was thoughtful enough to conclude a letter with these words: "We all send our regards to the people who have sent us the presents."

Those who had their share in providing the gifts cannot but feel well repaid for all they have done. Mrs. Baker and I are certainly grateful for the help given by all.

For a long time Mr. Baker has been hoping for a Ford car, not only to put him more readily in touch with the outside world, but to enable him to reach distant points in his wide field. He is not only priest and teacher, but doctor as well for the entire Indian community.

Recently Bishop Moreland made a visit to the mission. Mr. Baker describes some of the incidents of the bishop's visit:

"Monday the bishop was to speak at the schoolhouse in Weitchpec. Still having no automobile I tried to arrange for an easy and comfortable trip down the seventeen miles, but Monday found Orleans autoless, and it looked as if we would not be able to make the trip, and so disappoint the Indians gathered there. In fact, I was about to telephone our regrets, when the roadman, down about ten miles, telephoned me that the big freight trucks were coming, so we waited and found they were going right back. So as soon as unloaded the bishop and I each mounted the truck and rode the seventeen miles through dust and heat, arriving in time for his address, and then caught the stage back to Orleans.

"Then Tuesday morning as we were working about, a call came for me to go up the river about ten or eleven miles to set a broken leg for a small Indian boy. The bishop wanted to go along and see how I did it. But again we found Orleans autoless, and I was preparing to make the hot trip on horseback, offering the bishop a ride on the horse's tail, when a small Ford roadster drove in. I at once commandeered it, and made my trip. On my return I told the bishop he had had two good strong arguments why the missionary at Orleans needs an automobile."

The Indian Hope Association of Philadelphia has in the past given generous help to the mission among the Karoks. Anyone desirous of having information about Mr. Baker can secure it from Mrs. John Markoe, 1630 Locust Street, Philadelphia, Pennsylvania, president of the Association.



THE CHRISTMAS CONGREGATION AT ANVIK, 1920

SISTER BERTHA

By the Reverend John W. Chapman, D.D.

SO far as I can now recollect, my acquaintance with Sister Bertha began after a meeting at Saint Luke's, Germantown, Philadelphia. Thirty years, more or less, have somewhat dimmed my remembrance of the place and the occasion; but I do remember that suddenly, out of the mist of faces and an atmosphere thick with the usual exchange of questions and answers, I became aware of two ladies standing before me, and that one was saying, "But you don't understand. My sister wishes to go to Alaska." The other said, "I'm nearly fifty but I think I have a dozen years of work left in me yet."

How well she served her Master in this field, and for the greater part of the time at this mission, for the next twenty years, is now known to all.

Upon her first birthday after she had taken up work here we arranged the appropriate number of candles upon a large tray, surrounding the birthday cake, and it was my privilege to bring this blazing tribute into the room and present it to her. The heat melted some of the candles, the light was almost blinding, but the ceremony was finally accomplished. My recollections of Sister Bertha are of one who dwelt in the light. Cheerfulness was so characteristic of her that in memory it prevails over every other impression; and that is much to say of an acquaintance that extends beyond a quarter of a century.

It helped, beyond a doubt, to endear her to the people among whom she had cast her lot. She worked and visited indefatigably. As a teacher, her

Sister Bertha

methods were not always modern but in one particular she taught by a method that will never be out of date. She gave much time to telling the best stories in the world—that is the Bible stories. The schoolroom was lined with the large illustrations of the Berean Series. Standing in front of these, she would dramatize the whole theme, throwing all her energy into the effort. To hear her shout out "Be strong, O Zerubbabel!" was to feel the thrill of inspiration. So she too build-ed the walls of Jerusalem and reared the temple of the Lord.

She carried the smaller pictures with her into the houses of the people and told her stories there. She had considerable proficiency in speaking the native language; and it is no wonder that the Indians were fond of her, for she loved to be with them, telling them the things that Jesus said and did. I think that she inherited this method of teaching from her father, of whose love for the Bible stories and skill in telling them she often spoke.

She did an amazing amount of work; and it was only shortly before her retirement that she began to limit her activities on account of the advancing infirmities of age. She was then nearly seventy.

But her work did not cease with her retirement from the field. She was in correspondence with her pupils to the end. Often, in writing to us, she would enclose letters that they had written her. Not a few had found homes in the United States. One had gone overseas as a member of the Expeditionary Force. All knew that her thoughts and her prayers were following them.

Any notice of her work must be inadequate but no notice which failed to take into account her untiring interest in her friends would have any claim to the attention of those who knew her. Shortly before she fell asleep, she sent a farewell message to her

pupils in this place. In accordance with her wishes they assembled to hear it read, a sorrowing company, but eager to hear her last words to them. Those who loved her will be glad to know what this message was:

My dear Indian boys and girls:

Please gather in one place and ask Mr. Chapman to read to you my words of loving goodbye before I go Home to my Father's House. Some of you have been my children from little ones, like Julia and Jonathan, Robert and many more who have gone first. Some of later years, like Kate and Rose and Anna Fisher. Isaac was among my first friends and helped me learn to talk Indian; but I have loved you and your little children, as Sarah's children and Catherine. Many are my godchildren, and many more are in Paradise, whom I shall soon see. I spend much of my time now praying for you all. I want most of all that each one may be a real Christian—one who tries to please Jesus because he loves Him.

Your good cabins and clothes and food and white men's ways will never make your souls better nor ready to go home to Jesus. They are good for your bodies here in this world, but it is to grow more like Him, to live Christian lives every day, to follow the blessed steps of His most holy life in your homes. Pray the Lord's prayer together every day and the confirmation prayer, "Defend, O Lord, this thy child with thy heavenly grace" etc., and live as though He lived with you in your home. Bring up your children like Christians. Throw away all your Indian superstitions. They can't help you, or make you better. God bless each and every one of you and bring you Home. I want to meet you there.

Your loving friend,

Sister Bertha.

Among the treasures of Christ Church Mission, are a chalice and paten, inscribed as follows:

IN TRUST FOR THE DEACONESSSES OF
MASSACHUSETTS,
JANUARY 30, 1885, SEPTEMBER 21, 1886
TO ANVIK, 1902.

*They shall come from the East and
from the West.*

Sister Bertha was one of the Deaconesses of Massachusetts before going to Anvik. The service which was begun in the East was nobly completed in the West.



TRINITY MISSION HOSPITAL, WINNER, SOUTH DAKOTA

This little hospital, far from any great city, is a blessing to the dwellers on the prairies for fifty miles around Winner

TRINITY MISSION HOSPITAL, WINNER, SOUTH DAKOTA

By the Reverend Robert P. Frazier

PICTURE to yourself the rolling prairies of South Dakota—vast distances of waving prairie grasses, broken here and there with a thin line of trees showing a creek bed. Twelve years ago the town of Winner had not been born. Then in 1910 the railroad moved forward into this new country and stopped. Where it stopped Winner began. In 1911 the corner stone of Trinity Church was laid. The Reverend John W. Walker, in charge of the mission, saw the need of ministering to the bodies as well as the souls of those twentieth century pioneers and out of that vision grew Trinity Mission Hospital. The original hospital was a six-room frame house which stood just back of the church. The kitchen, out of necessity, was also the operating room, but nevertheless the lives of many patients were saved who would

not have been able to reach the distant cities. In 1917 the work showed the need of larger quarters, and a brick addition was built containing three private rooms, a ward, a service room and a well-equipped operating room, on the first floor; and in the basement, a kitchen, a store-room, a dining-room and a furnace room, which is also, out of necessity, used for a laundry. But even with this equipment we have to resort to unusual methods. An emergency operation was performed not long ago at one o'clock in the morning. There was neither light nor water, so the doctor drove his car up to the window of the operating room, turned on his headlights and by that light, supplemented by a small flashlight, performed the operation and saved a life. In the near future, when funds can be procured, it is planned to take away



MISS WEYER AND MISS SHERMAN
Miss Sherman (right) is the superintendent



TRINITY CHURCH, WINNER

nearer to us than to the government hospital on the Rosebud Reservation.

So you see a hospital and its nurses have a tremendous opportunity for service in this community and the territory to serve is large.

I hold a short service in the corridor every Sunday afternoon and, although the patients are of all communions, they enjoy it—especially the hymns.

Seven years ago a six-room frame shack, with kitchen and operating room in one; today the substantial and well-arranged little building shown. What will the next seven years bring forth?

It is our hope to share the joys of this work in telling you something about it, and your prayers and interest are asked to aid us in carrying on this splendid service to humanity.

the original frame house and put up a two-story brick building in its place, thus increasing the capacity of the hospital from eleven beds to about eighteen or twenty and also providing suitable quarters for our nurses, who now are crowded four or five into two small rooms, which are hot in summer and cold in winter.

The nursing staff consists of Miss Isabelle C. Sherman, superintendent and also surgical nurse, and Miss Jeanette Weyer, who are Nation-Wide Campaign personal service volunteers from Illinois; Miss Cora Bennett and Miss Marie Lampe, who are South Dakota churchwomen.

The hospital ministers chiefly to the white people who live anywhere within a radius of fifty miles, but occasionally we have an Indian patient who lives



MISS LAMPE AND MISS BENNETT



CALVARY PARISH BIBLE SCHOOL

THE BIBLE AS A CHILDREN'S LIBRARY

By the Reverend Wolcott Cutler

HOW many books are there in your Bible? Very few people can say that there exist for them more than ten or fifteen books within this greatest of libraries. But just ask the children of Calvary Church in New York City, whom the picture shows around their great bookcase of the Bible.

Every Sunday throughout the four summer months, an average of fifty children, together with a few older people of Calvary Parish, attended the service and instruction on the Library of the Bible held for their special benefit. Feeling that children love best what is most colorful we constructed with much pains a set of huge dummy volumes, each of which suggested by its size and color the length and character of a single book of the Old and New Testament. The five volumes of the Law for instance, were bound in uniform yellow brown, and made to look like a single collection. Books of history appear in covers of red, varying in thickness but uniform in height, with a distinct shade of red to

indicate the re-writing of the same material in Chronicles. Poetry is bound in blue, romance in green, the sermons of the major and the minor prophets appear in two shades of violet. In the teaching of the New Testament the same color scheme was used as far as possible, and a few new colors were added,—white for the Gospels, and yellow for the letters of the Apostles.

As each book has been introduced to the children its size and place and color were made the physical pegs on which to hang a story of brief descriptive characterization which was later condensed into a single sentence that could be readily memorized.

Much that was taught by these methods will be forgotten, but of one thing we may be sure. No child who has seen the books of the Bible presented before his very eyes, as a varied collection of sermons and poems and war songs and hymns, of history, of romance, can ever think of his Bible as anything less than a library or as lacking in compelling human interest.



ROSLYN W. ANDREWS
Tokyo
From Tokyo



KATHARINE W. BRIDGEMAN
Alaska
From New York



SUSAN EVANS SMITH
Alaska
From North Carolina



THE REVEREND R. G. TATUM
Alaska
From Tennessee



THE REVEREND H. E. CATLIN
The Philippines
From Maryland



THE REVEREND W. A. SEAGAR
Shanghai
From Newark



GLADYS G. SPENCER
Tokyo
From Harrisburg



JOHN BOYD BENTLEY
Alaska
From Southern Virginia



GRACE E. SHERMAN
The Philippines
From Rhode Island

RECRUITS FOR THE FIELD

FOUR of the recruits whom we present this month have gone to Alaska, two to The Philippines, one to Shanghai and two to Tokyo.

Alaska: Mr. John Boyd Bentley comes from Hampton, Virginia. With Mrs. Bentley he is giving very efficient aid to Doctor Chapman at Anvik. Mr. Bentley was educated at the College of William and Mary at Williamsburg. He held the Randolph scholarship.

Miss Katharine Wentzel Bridgeman has gone as a nurse to Nenana. She is a member of Grace parish, Hastings-on-Hudson and was educated at Saint Mary's School, New York. She received her training as nurse at Saint John's Hospital, Brooklyn and has since been engaged in private nursing.

Miss Susan Evans Smith is a daughter of the Reverend W. J. Smith, the superintendent of the Thompson Orphanage at Charlotte, North Carolina. She is a graduate of Saint Mary's School, Raleigh, and the Philadelphia Training School. Miss Smith has gone to teach at the Anvik school.

The Reverend Robert George Tatum is somewhat widely known as a member of the party which accompanied Archdeacon Stuck in his ascent of Denali. After service in Alaska as a layman for three years in the Tanana Valley Mission, he entered the University of the South from which he graduated last June. He was ordained to the diaconate in the same month by Bishop Gailor, and almost immediately left for his chosen field. He is now stationed at Nenana.

The Philippines: Since Bishop Mosher took up the oversight of our mission in the Philippines he has been overburdened with the multitude of details of clerical work which seem inseparable from the life of a missionary bishop. His friends will be glad to know that he now has the help of a capable secretary. Miss Grace E. Sher-

man, a member of Saint Stephen's Church, Providence, Rhode Island, is a graduate of a business college and has had experience in office work.

The Reverend Herbert E. Catlin is a member of Mount Calvary parish, Baltimore, who was born and spent his childhood in New York. He was educated at Kent School and Johns Hopkins University. After taking his degree at the latter institution he returned to Kent School as a teacher of Greek and mathematics. Mr. Catlin graduated from the General Theological Seminary last spring and was then ordained to the diaconate.

Shanghai: The Reverend Warren A. Seager comes from Montclair, New Jersey. While at the Virginia Theological Seminary he did missionary work in the mountains, and afterwards spent some time in Wyoming. After his ordination he was an assistant at Christ Church, Baltimore and Christ Church, Glen Ridge, New Jersey. He goes to the evangelistic work in China.

Tokyo: Miss Roslyn W. Andrews is the daughter of the Reverend R. W. Andrews, who has served the Church in our Tokyo mission for nearly a quarter of a century. After finishing her education at Hannah More Academy and Vassar College she went back to Japan to teach in Saint Margaret's School, Tokyo. During her last summer in this country she rendered most acceptable service in the office of THE SPIRIT OF MISSIONS in New York.

Miss Gladys Gertrude Spencer, who goes to reinforce the staff of Bishop McKim, is from Saint Paul's Church, Wellsboro, Pennsylvania, her native town. She has long desired to undertake missionary work and until the way was opened to do this acted as organist, Sunday School teacher and leader in the Junior Auxiliary in her own parish. She is a graduate of the Philadelphia Deaconess School.

MEETING OF THE PRESIDENT AND COUNCIL

THERE was a very full attendance at the meeting of the Council in the Church Missions House on October twelfth, twenty-one of the twenty-four elected members being present. Bishop Sanford, who has been elected as the representative of the Eighth Province in place of Bishop Keator, resigned, was welcomed.

As noted in our November issue, representatives of the two great missionary societies of Great Britain were present as the bearers of greetings on the occasion of the Centennial of the Missionary Society.

The treasurer's report showed that for the first five months of the present year the receipts were \$190,586.48 in excess of the receipts last year for the same period. Then for the three following months the receipts were very much less than for the corresponding period of last year, so that up to September 1, 1921, the receipts were \$2,300.86 less than in the same period of 1920. September, however, showed an increase of \$11,936.29, so that the total receipts up to September thirtieth were \$9,635.43 ahead of last year.

The question of a budget for 1922 was given careful consideration. After long discussion a final budget of \$3,-995,641 was adopted, as noted in our November issue.

The report of the committee on proposed changes in canons fifty-three and sixty was received. The secretary was asked to have a copy sent to each member of the Council as soon as possible.

A communication from the synod of the Province of the North West was presented by Mr. Pershing and referred to the committee on the revision of canons 53 and 60, of which the

bishop of Rhode Island is the chairman.

The committee on a coordinated programme for adult education in missions, religious education and social service submitted a programme which was accepted by the Council. It has been published as a text-book.

The bishop of Massachusetts offered the following resolution, which was unanimously adopted:

RESOLVED: That the Presiding Bishop and Council ask the Commission on the Recruiting of the Ministry of the Department of Religious Education to take such steps as they think advisable to urge the clergy of the Church to present to their people on the third Sunday in Advent the necessity of a larger number of consecrated, strong and well-equipped young men in the ministry.

A communication from Mr. H. C. Wyckoff, the member from California, outlining a plan of work for the future, was referred to a special committee and made the order of the day at the December meeting.

Department of Missions: The most important matters in connection with this department, in addition to those already noted in our November issue, were the proposed endowment of Saint Paul's College, Tokyo, and the offer of some Japanese friends to provide an endowment for Saint Paul's Middle School. Under the Japanese law all universities other than government institutions must be endowed. Unless this condition is complied with Saint Paul's will not be able to obtain a license as a university and will lose its prestige. Doctor Reifsnider, the president of Saint Paul's, had addressed the department on the previous day, explaining the urgent need in view of the important work that Saint

Meeting of the President and Council

Paul's is doing. The Council felt convinced of the necessity for prompt action and a plan submitted by the Finance Department, complying with the demands of the Japanese government, was adopted.

The Council heard with great pleasure of the proposal of certain Japanese friends of Saint Paul's to create an endowment fund of \$150,000 for the benefit of the Middle School, with the understanding that it shall in no way interfere with the purpose for which the school was founded, namely, for Christian education. With this proviso in mind Bishop McKim was asked to accept the generous offer.

An unusual opportunity has come to the bishop of New Mexico to acquire a well-established sanitarium for tuberculosis in Albuquerque. The project was added to the objectives for Centennial gifts and the whole matter was referred to the Nation-Wide Campaign Department with power.

Department of Religious Education: This department presented a most interesting report. In view of the value of the conference of diocesan educational leaders held in Pittsburgh last May, it was recommended that a similar conference of one educational leader from each diocese be held at Chicago in May, 1922. Requests have been received to cooperate in inter-denominational student work in Amherst Agricultural College and the New Hampshire Agricultural College. The bishops of the northwest have requested that a student inquiry station be established somewhere in the Rocky Mountain Division, and Bishop Parsons has asked that a station be placed in the University of California. The Priorities Committee was asked to allocate \$100,000 for scholarships in Church boarding schools. The Reverend Phillips E. Osgood has been made chairman of the commission on Pageantry, which will be reorganized

so that each department of the Council will have representation. The department has been requested to send a representative to the inter-denominational conference on religious education to be held in London, November thirtieth.

Attention was called to the phenomenal advance made in week-day religious instruction in cooperation with the public schools.

Department of Social Service: In presenting his report the executive secretary, the Reverend C. N. Lathrop, called attention to the new textbook prepared by himself and the Reverend Charles K. Gilbert, executive secretary of the Social Service Commission of the diocese of New York, *The Social Opportunity of the Churchman*. The first edition of this book is already exhausted and another is in preparation.

Department of Publicity: The following additional members were elected to this department: James M. Bennett of Philadelphia, the Reverend W. F. Gookin of Boston, Arthur E. Hungerford of Baltimore and Charles McD. Puckette of New York.

Department of the Nation-Wide Campaign: The resignation of the Reverend J. A. Ten Broeck as a field secretary was received with regret and Mr. Alfred Newbery was elected as a secretary, with special charge of the Speakers' Bureau. Doctor Milton outlined the plans of the department for the preparation of a budget for the next General Convention.

Finance Department: Besides the large amount of detail matter reported by this department, the election of Mr. Harper Sibley as a member of the Trust Funds committee was announced.

The meeting of the Council adjourned until December fourteenth.

Meeting of the Department of Missions

MEETING OF THE DEPARTMENT OF MISSIONS

AT the meeting of the Department of Missions on October eleventh the members present were Bishops Lloyd, Murray and Perry; the Reverend Doctors Davis, Mann and Milton; Messrs. Stephen Baker, George Gordon King and H. C. Wyckoff; Mrs. W. J. L. Clark and Mrs. R. W. B. Elliott.

Most of the important matters before the meeting came up at the meeting of the Council next day and have been noted in the preceding pages. The report of the educational secretary, Doctor W. C. Sturgis, concerning his visit to the Orient, was received with much interest and a resolution of appreciation was passed. A copy has been sent to each member of the Council.

Christ Church, Takata, in the district of Kyoto, Japan, is no longer adequate for its congregation. The members have raised 2,000 *yen*, half the amount necessary to enlarge the building, and Bishop Tucker was authorized to provide the remainder from sums already in hand.

It has been represented to the Council that morphia is being smuggled into China from America, by way of Japan. The executive secretary was asked to transmit to the proper authorities in Congress the mind of the Department that the Jones-Miller anti-narcotic bill should be enacted.

The following appointments were made: Alaska: the Reverend H. H. Chapman, son of our veteran missionary at Anvik. Anking: Miss M. G. Cabot, nurse in Saint James's Hospital; the Reverend George Ossman. Honolulu: the Reverend James Walker. Kyoto: Miss M. B. McGill, teacher in Saint Agnes's School. Liberia: Miss M. W. McKenzie. Philippines: Doctor R. C. Macy, lately our missionary physician at the House

of Hope, Nopala, Mexico. Porto Rico: Mrs. F. A. Worrall as instructor of nurses at Saint Luke's Hospital, Ponce. Shanghai: Miss A. M. Anderson as nurse, and Miss F. C. Sullivan for secretarial work. Tokyo: Miss E. B. Murray as teacher of music at Saint Margaret's School.

The resignation of the Reverend Doctor I. H. Correll of our Kyoto mission has become automatically effective. At the request of Bishop Tucker, he has been continued in service as a missionary employed in the field.

The Reverend John Firth, a native missionary in Liberia, over ninety years of age, was retired.

Miss T. T. McKnight has been obliged through illness to give up her work in Hooker School, Mexico. Her resignation was accepted with much sympathy and regret.

ON November fifth the Church-folk of the diocese of Hankow, through Bishop Roots, sent their congratulations to The Domestic and Foreign Missionary Society, adding, "Please accept our best thanks for your fostering care. We send our heartiest good wishes for the future. We continually remember you in our prayers."

IS any reader of THE SPIRIT OF MISSIONS interested in seeing the journal of the synod of the diocese of Kiangsu, better known to American Churchmen as the missionary district of Shanghai? Bishop Graves has kindly sent the Department of Missions a few extra copies. The Department will gladly share them with friends so long as the supply lasts, upon postal card request. The journal contains an interesting report on "Marriage and Burial Customs". This report illustrates one of the unsuspected difficulties the Chinese Christians sometimes have to face.

NEWS AND NOTES

DAUGHTERS OF THE KING

SINCE the year 1897 The Daughters of the King have maintained a member of their order as a missionary in China, through a Self-Denial Offering which is called the "Lilly Funsten Ward Memorial Fund", given as a memorial to Miss Ward, who died while serving as a missionary to the Chinese.

Deaconess Emily L. Ridgely, at Ichang, is the worker for whom they hold themselves responsible at present. Aside from the money used for her salary there has been sent, during the past year, through the Presiding Bishop and Council, the support of two Bible women. One hundred dollars has been sent her from the Reserve Fund; also gifts from dioceses and chapters, amounting to almost seventy dollars, to be used at her discretion. At the last meeting of The Daughters of the King Council, one hundred and ten dollars were voted for her aid in the work of opening a woman's compound and in the establishment of a girls' school.

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A VERY interesting study of Alaska, its history, geography, industrial development, its ethnology, and some of the problems peculiar to the missionary has been written by Mrs. Dudley Newcomb Carpenter, and published by the Church Missions Publishing Company, 45 Church Street, Hartford, Connecticut. It is for sale by them at thirty cents a copy. For those who are studying Alaska and her missions the booklet is especially recommended.

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THE Reverend V. Coulanges of Haiti has been transferred from Coustard, where he has served for nineteen years, to Deslandes, Leogane, where he will have charge of seven outstations besides Deslandes.

THE Alaskan Churchman Calendar appears this year as usual in a most attractive form. On each page there is a picture showing the widely-varying scenery of Alaska and the different types of our work there. Portraits of the two archdeacons appear in February. The proceeds of the sale of this calendar are devoted to the work of the Alaskan mission. The price is fifty cents, postpaid, and copies may be obtained from The Alaskan Churchman Calendar, Box 6, Haverford, Pa.

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A NOVEL way of celebrating the Jubilee of the Woman's Auxiliary was the reception given to our Liberian missionaries, the Reverend W. H. Ramsaur and Mrs. Ramsaur, at the residence of Mrs. Samuel Thorne, Jr., in Rye, N. Y. About one hundred women from the near-by parishes had gathered and listened with rapt attention to addresses from both Mr. and Mrs. Ramsaur. After the meeting a huge birthday cake with fifty lighted candles and decorated with the letters "W: A." was brought in by Mrs. Thorne, who explained that as the Woman's Auxiliary was fifty years old she thought this was an appropriate time to have a birthday party.

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THE Church Missionary Calendar for 1922 is now ready. This is the only calendar representing every mission of the American Church. One week is given to each missionary district, with information about the district and a prayer by the bishop. The introduction is written by Bishop Rhinelander and the closing article by Doctor W. H. Jefferys, formerly a medical missionary in China. The price is 40 cents each, postpaid. Orders should be addressed to: Mrs. F. W. English, 202 South 19th Street, Philadelphia, Pennsylvania, as soon as possible.

SPEAKERS' BUREAU

FOLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

The Venerable F. B. Drane.
Miss Bessie B. Blacknall.
Deaconess Gertrude Sterne.

BRAZIL

The Reverend F. T. Osborn.

CHINA

The Reverend F. J. M. Cotter
Mrs. Cotter.
Miss Venitia Cox.

The Reverend Lloyd R. Craighill.
Mrs. Craighill.
The Reverend A. S. Kean.
Mrs. Kean.
The Reverend S. H. Littell.
Mr. H. F. MacNair.
Mr. W. M. Porterfield.
Deaconess K. Putnam.
Deaconess K. E. Scott.
The Reverend J. K. Shryock.
Miss M. B. Sibson.
The Reverend R. C. Wilson.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.
The Reverend C. S. Reifsnider, LL.D.
Miss M. D. Spencer.

MOUNTAIN WORK.

Archdeacon Claiborne.

NEGRO WORK

Archdeacon Russell.
Mrs. H. A. Hunt.

PHILIPPINE ISLANDS

The Reverend G. E. Bartter.
Miss Eveline Diggs.
Mrs. A. B. Parson.



A Christmas Suggestion



WHEN you are planning your Christmas List, bear in mind that a year's subscription to THE SPIRIT OF MISSIONS is a welcome Christmas remembrance. This is an excellent way of solving your Christmas problem and at the same time making some other family more familiar with the missionary work of the Church.

Avoid the worry of what to buy and the inconvenience of holiday shopping, packing and mailing. Let THE SPIRIT OF MISSIONS deliver your gift for you. Copies will be mailed each month in the year direct to those for whom you subscribe and each visit will be a reminder of your thoughtfulness and friendship.

To every person for whom you subscribe we will mail in your name an attractive gift announcement card for arrival just before Christmas Day. Or, if you prefer, these will be sent direct to you to be forwarded. A convenient subscription order blank will be found on the back cover. Do your Christmas shopping early by sending your list of names and addresses, with a dollar for each name to

The Spirit of Missions, 281 Fourth Avenue, New York

OUR LETTER BOX

Intimate and Informal Messages from the Field

FROM DR. MARY V. GLENTON
Special Moments at Saint Agnes's
Hospital, Raleigh, North Carolina

MIDNIGHT.—Sleeping hard.
12.30. A patient arrives at the door. We telephone her doctor and send for her special nurse.

12.45. The police station rings up that a man is coming out, a head injury.

1 a. m. The doctor comes, the nurse came fifteen minutes before.

1.20. The newest arrival, an eight-pounder, cries lustily, and that doctor goes in a few minutes.

1.30. The police patient comes; he is put to bed, head shaved and stitched and bound up.

2.30. The special nurse goes back to bed: the house quiets down.

3.15. A man is brought in stabbed in the arm, vein severed; he is put in order, and goes home in the car that brought him. House quiets down again.

4.30. Told that a patient is sinking.

5. Told that the remedies suggested were of no use.

5.30. Told that she was pulseless.

6. Time to get up.

6.30. Patient died.

7. Prayers.

7.20. Breakfast.

7.45 to 9. Telegraphed, by telephone, to family that patient had died, telephoned doctor same news, and asked for certain items for certificate. Telephoned the undertaker. Telephoned the doctor who does X-ray work, made arrangements for a patient. Telephoned for the ambulance to take the patient to be X-rayed, arranged for nurse to go with patient, and made out slip. Telephoned another doctor to come out and see a patient. Tele-

phoned the express man to come and get a trunk.

9 a. m. Mail came, sorted it, took histories of patients to be operated on, sent notifications of diagnosis, operation, result, and condition of patients, that had been operated on, to family physicians.

The rest of the day as usual, and on the same order. We are going to bed now.

Is anybody humming or whistling
The End of a Perfect Day?

FROM A MISSIONARY IN LIBERIA

ONE of the things that strikes me most forcibly is the almost total lack in these native communities of what we know at home as beggars. The reason for this is easily found. Although there are no Old Ladies' or Old Men's Homes here, an individual can only be found in the rare condition of beggarhood because he is aged and infirm and has no family connection in the community where he is resident.

One hears no envious cry here for the comforts and riches that a neighbor enjoys. There are no excessively rich men, and none is excessively poor. Every man or woman you meet claims connection with some family or other, and the members of the family shape the fortunes or misfortunes of each other. Take for instance the Kruboyes (they are always boys, no matter how old), who leave Liberia on every steamer going down the West Coast. They labor on the vessels for about three or four months, and when the ship reaches their home harbor they come ashore to their own people. The three or four pounds they have earned

from their labors are spent in feasting their relatives and friends, and often do not last more than a week. Then they sit down, and are fed by the family until a steamer comes to carry them away again.

You will say there is not much in a life of that kind. Perhaps not, but this mode of living is established among the Kru people by generations of custom, tradition and sentiment; and they are happy and content in their method of living. It is this nomadic life of the Krus that makes Christianization so difficult with this tribe. In the schoolroom instruction is very trying on the teacher, because the whistle of every steamer entering the harbor means a grand rush of all the children from the schoolroom to see what steamer it is. If it happens to be a steamer that is bringing home a crew of Kruboyes all of the children rush home. There is no known means of keeping them. The first thing a Kru child learns is how to distinguish the nationality of the various vessels that visit Liberia, and they seldom make a mistake in their identification of a steamer before she drops anchor a mile or more off shore.

FROM DEACONESS KATHARINE SCOTT, SAINT HILDA'S SCHOOL, WUCHANG

THE school has been full to its capacity for the last year or two. We can take between two hundred and twenty and two hundred and thirty-five girls, somewhat depending of course on their distribution into classes. I try to limit the enrollment to two hundred and twenty-five. We are graduating our fourth class, middle school, next month—five girls. One goes to the Kindergarten Training School in Soochow, one to teach music at Saint Agnes's, one to a new upper primary school which is being opened in Ichang, and another will stay and teach at Saint Hilda's.

FROM A NEW MEMBER OF THE CHINA MISSION

CERTAINLY the people in our mission here are like one big family, subordinating personal convenience to the big object in view. They are mighty kind in their desire to make a new-comer feel at home and happy! Saint John's compound, with its little palms and big trees and many birds, is such an attractive spot. I am fond of watching the queer little native boats go along the creek at our side. The people grin in a friendly manner when they see me looking so interested and I answer accordingly. One doesn't have to know Chinese for such greetings.

After impatiently waiting almost a week, hearing strange sounds being said, read or sung around me, I really started Chinese lessons on Friday. About examination time I think I shall have a horrible nightmare in which some hundreds of devilish little characters will be chasing me relentlessly, but the study is fascinating just the same.

Saint Mary's Hall, where I already teach a little, is certainly a school to arouse one's enthusiasm. The girls are so naturally courteous, neat, sweet and usually bright. Such an opportunity for spreading light as that school affords! Today I met a recent graduate who is now doing evangelistic work in one of our hospitals. One of the teachers was speaking of her just yesterday, saying that the children in the orthopedic ward have learned some children's hymns, through the efforts of our Saint Mary's girl, and love to sing them, flat in bed as they have to stay. But those youngsters are learning to read as well as sing, there in the hospital. Who knows how much the lives of those children may be influenced! One realizes strongly here in a heathen land how early Christianity progressed, and how "God is working His purpose out, as year succeeds to year."

EDUCATIONAL DIVISION

DEPARTMENT OF MISSIONS

William C. Sturgis, Ph.D., Secretary

AS the Christmas Season approaches there is always a demand for books for boys. In the missionary line, such books are few and far between; so much so that I, personally, would have said that there was nothing of the kind which I would dare to recommend for a normal boy's reading with any confidence that it would receive more than a scornful shrug. I *would* have said this until I came across "The Library of Romance" issued by Seeley & Co. of London. Here are books well chosen, strikingly illustrated, attractively bound, written by such men as a Master at Harrow School, or a man of renown in India, or a world-wide traveler—all men who know boys and the sort of thing boys will read. *Heroes of Modern Africa; Heroes of Modern India; Heroes of Missionary Enterprise; Heroes of Modern Crusades; The Romance of Missionary Heroism*—this series of books ought to stir the blood of any real boy, and serve to dispel from his mind every trace of what Doctor Fosdick calls the "pale, pious and pulmonary missionary". There is no reason on earth why a boy's mind should hold an utterly false and unworthy conception of the modern fighter for Christ and His Church overseas. He has absorbed it from current literature, the stage, even perhaps from his ill-informed parents or from travelers' tales—usually the worst kind of fiction when missionary enterprise is the incidental theme. The remedy is just such books as I have mentioned above. They are the best sort of reading, and even the gaudy red or blue covers with gilt designs are a joy to the eye. We can supply any one of these books, at \$2.50 per copy,

and I know that if I were a boy again my eyes would dance at the sight of one of them as I removed the wrapper on Christmas morning.

Although these books have been mentioned previously on this page, I could not resist the desire to speak of them again at greater length. They are unique.

The long-expected series of studies prepared by a committee of the Council and entitled *A Brief Programme of Study of the Church's Mission for Discussion-Groups of Adults*, is now in the printer's hands and should be ready for distribution by the time this is read. It is intended for the use of those who have not the time for any very profound study.

I mention again Bishop Tucker's *Missionary Problems and Policies in Japan*, because the pamphlet is now ready, and because it has so timely a bearing upon current events—the Conference on the Limitation of Armaments, for example. No one interested in this most modern of nations and in our Church's work among its people can afford to miss these lectures by an expert.

Those who have been enlightened, in the past by *Practical Ideals in Medical Missions*, and have been disappointed to find that it has been out of print for some time, will be glad to know that Doctor Jefferys has prepared another similar pamphlet called *Pen Sketches of Medical Missions in China*. It is, in my opinion, far superior to the former one. The illustrations give a faint idea of what medical missions in China are meeting and overcoming. I hope to have this pamphlet ready for distribution before the first of the year.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

A HAPPY ENDING

HERE is another illustration of the work which this Division can do for our foreign-born friends. It is Assyrian immigrants this time.

We all remember proud and powerful Assyria, the terror of the Jews in Old Testament times, but few of us know that their modern descendants are a small Christian race living within the borders of Persia on Lake Urumia, and constituting a Christian island in a great sea of Mohammedanism. When the World War broke out their sympathies were with the Allies and they were subjected to the same fate that fell to the lot of the Armenians. Fleeing for safety to the British flag, they became exiles in Bagdad and Mosul, after suffering hardships incredible to us in our peaceful land.

When the war clouds cleared from our horizon they were still in darkness and distress. Persia refused to allow them to return to their old homes; in Mesopotamia they could find no means of sustenance; British refugee camps were being discontinued and tens of thousands were facing starvation.

At this juncture their relatives in America came to the rescue and sent means for them to come to this country. Then new difficulties presented themselves. To reach America they must go from Bagdad to Bombay, India; from there by another boat through the Suez Canal to Naples and thence here. Away back in January and February, 1921, the fortunate ones who had friends here started their long journey, but not until September, 1921, did they knock at the door of Ellis Island to demand admittance.

Were their troubles over now? No, they were just beginning. The new Immigration Restriction Act of May, 1921, framed to keep out the unnecessary hundreds of thousands of laborers from countries sending many immigrants, gave to this small nation an annual quota of but seventy-eight. This number had been used up long before September, so that the later comers—about one hundred, mostly women and children—were ordered deported. How far this was from the minds of those who framed the law!

The government officials were kind and sympathetic, but even the most liberal interpretation of the law would exclude them. The Episcopal City Mission Society at Ellis Island and the Near East Relief struggled vainly to secure their admission.

When the case was nearly lost, this Division was asked to help and the assistant secretary, the Reverend C. T. Bridgeman, was dispatched to Washington to plead the case. Through an array of neglected legal data concerning their case, chiefly hinging on the fact that they took ship for America before the law was passed, with passports duly viséd by the American Consul at Bagdad, they were finally shown to be admissible under the law.

The gratitude of the war-worn refugees has been repeatedly expressed. The Episcopal Church has been endeared to them yet once more. But Americans, too, should be glad that through the small work of the Church in this respect the proud reputation of America as a big, generous nation was not endangered by an unforeseen twist of an otherwise good law.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



GIRLS OF A SHOSHONE INDIAN MISSION SCHOOL

CHRISTMAS BOXES THAT CARRY THE CHRISTMAS MESSAGE

SIXTY THOUSAND Christmas Gifts?

What a big Christmas Tree—its branches spread from Indian missions on the western prairies to children in the hospitals in China.

These gifts represent part of the work of the Church School Service League. The gifts were packed in hundreds of boxes under the direction of Miss Frances Withers and her corps of assistants in all the Leagues throughout the Church.

From a large number of letters passages from a few have been selected to give the Church an idea of how these boxes were packed, how they were received, and the kind of gifts desired.

A SCHOOL PACKING ITS BOX

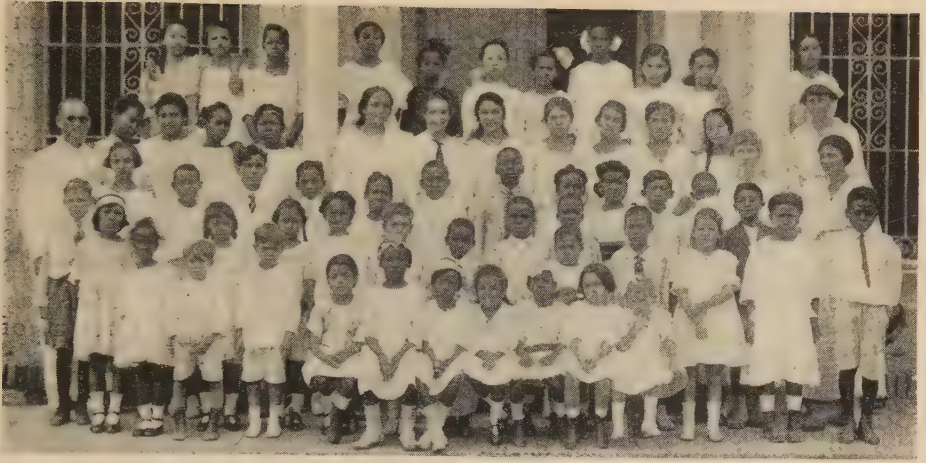
When the Church School opened in the fall we invited the boys and girls to come here in the afternoon from

four to five by grades, the first and second on Monday, third and fourth on Tuesday, fifth and sixth on Wednesday, and seventh on Thursday. At the first meeting of each group we told Indian stories, played Indian games, read the appeal from the diocesan C. S. S. L. officer for our help in sending gifts for the Christmas box to the Santee Indians. The children were eager to help, and we at once showed them models of various gifts which they might make, letting each boy and girl choose the article which he or she would start at the following meeting of the League.

The four groups organized, choosing names, Happy Workers, Trail Blazers, Fellowship Group, Cinipah Society. The first forty minutes of each meeting is spent on hand work. The last twenty is devoted to the meeting, presided over by the president, with roll call and necessary business. An Indian



IN A CHINESE HOSPITAL.
"One of the happiest of little fellows in spite of his misfortune"



ALL SAINTS' DAY SCHOOL, GUANTANAMO, CUBA

story for the little ones gives them a picture of Indian life. A discussion of Indian customs and needs is a part of the work. Prayers and a hymn bring the meetings to a close. The two older groups especially have enjoyed making a list of all the things they would like to know about "our" Indians, and taking one or two questions to look up each week.

UNPACKING A BOX IN THE SHOSHONE MISSION

On Wednesday evening the festivities began with a service and tree in the Church of the Redeemer at Wind River. The whole country was covered deep in snow with a wonderful moon to make it all sparkling. The little girls from our missions drove down in a buggy and lumber wagon. The box of the wagon was filled with blankets and we were all so pleased in that there was no chance of getting cold, though once in a while our feet would go to sleep. Every one was happy and singing carols all the way.

The church was crowded; men, women and children all in their best shawls and blankets. The programme consisted of carols, the Christmas story and addresses by Mr. Roberts and

Dick Washakie, the son of old chief Washakie. The gifts, candy and apples were given out and every one seemed to go home happy. (Our little girls didn't receive their gifts here as their Christmas was coming later.)

Thursday night the children in the Shoshone Indian School had their tree. Every one was remembered with gifts.

Before sunrise, as has become our custom, the little girls of the Shoshone Mission School marched into Washakie's Chapel singing *Hark the Herald Angels Sing*. Then in unison the children repeated by heart the Christmas story as told by Saint Matthew and Saint Luke.

The tree was beautiful with its many candles and glistening ornaments, but more beautiful to the children were the dolls and toys. And such rows of happy little faces as they waited for their gifts. When they were told of the kind friends who had sent them so many beautiful gifts they all said together "Thank you."

Gifts were sent to the children in Pilot, living too far away to come down for the trees.

On Christmas-eve we had the tree for the Fort Washakie Sunday School. Here again the chapel was so crowded

with Indians and white people it was almost impossible to open the door.

The last tree was in one of the old halls at Fort Washakie. Two large trees were placed together in the center of the room. The Indians decorated these themselves and they were very artistically done. Tinsel and bandanas were alike revealed by the many candles; dolls, work bags and tobacco all weighing down the branches; Indian faces everywhere; great circles of women seated on the floor holding sleeping babies. After the gifts were given out, the dance began—"wolf" and "round" dances alternating and lasting till the small hours of the morning. The festivities were finally brought to a close with a big feast on Christmas-day. I know you would have all enjoyed being with us on Christmas-day.

REQUESTS FROM A LIVING CHRISTMAS TREE IN SUNNY CUBA

Our Christmas tree is a living tree, which grows alongside of the stage we have erected in our vacant lot back of the church, which we hope will be the site of the new parish house and school. The Christmas tree is an acacia, instead of a hemlock or spruce, but never mind it does just as well for us. We furnish our own entertainment which we always have on Christmas night, as our people never have family reunions, as most of us are strangers in a strange land, and the Cubans celebrate on Christmas-eve—*noche de bueno* as they call it.

The children are of all ages, from three years up. They have no toys as a rule, and games, toys, marbles, etc., are all welcome. Toys in Cuba are so terribly expensive most of the children never have any at all. For the older girls we like to give ribbons, or handkerchiefs, collars, or anything a girl of fifteen to seventeen would like.

We are very fond of our children, whether black, white or mulatto. In

school all are alike to us. There are so very few Americans in Guantanamo they cannot have a separate school and are very thankful to get an English education even though mixed in with others, and they get along very happily together in school.

TRIMMINGS FOR A CHRIST- MAS TREE IN A CHILDREN'S HOSPITAL IN WUCHANG

Our children's ward is very lovely and it is the centre of life for all of us here. We have only fifteen beds, but they are always full. It is difficult for a visitor to the hospital to realize that our ward is filled with sick children. They are all so merry and lively after the first few days. I do not suppose that one of them entered unafraid. For the first twenty-four hours they are most unhappy and homesick, but the happiness of the other little patients is very contagious and children soon catch the spirit of the place. Sometimes I think we sound more like a day nursery than a hospital. And yet every little child has come to us as a last resort in awful pain and misery.

If the boys and girls who are to help us have a Merry Christmas can imagine that bare tree standing there, waiting to be dressed, it may give them pleasure to dress it for us. We haven't a thing so far to put on that tree.

* * *

These are only samples of the many hundred letters Miss Withers receives, yet they may serve to give a glimpse of what the Church School Service League means to thousands of God's children of all races. For the Christmas Message is carried through the boxes to Porto Rico, Saint Thomas, San Domingo, Cuba, Haiti, Honolulu, the Philippines, Japan, China, Liberia, Alaska and to our own Indians, mountaineers, colored people and mill children. Is it not a privilege to have had a part in such a big Christmas tree?

Will not others share in it?

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

A MODERN VISION OF SIR LAUNFAL

By the Reverend C. W. Whitmore

NOTE: This is the first of a series of articles this Department is hoping to present dealing with work in rural districts. The Reverend C. W. Whitmore is the rector of a rural parish doing rural work and, therefore, speaks with the authority of experience. The articles will present the personal viewpoint of the writers. It is hoped they will stimulate thought on the rural problem.

THE mission field is fairly well covered. We have made a start at least in the uttermost parts of the world and in most of the places in between. But one great field has escaped our notice. It is easy of access and is inhabited by some thirty-odd millions of souls—of kindred tongue and similar customs to our own—yet some way or other we have overlooked this field. I write in behalf of the open country in these United States and of the neglected inhabitants thereof. Permit me to introduce our Neglected Missionary Opportunity.

Those who know need no proof that we have, as a Church, neglected this field. But if there be any who feel that this broad land is thoroughly covered by the Church's ministrations let me quote the significant words of Bishop Anderson in the report of a Survey of the Province of the Mid-West (1916):

There are 438 counties in the Province. In 116 of them the Church has *no organized work* . . . The population of these 116 counties is about 2,500,000. . . . The strictly rural population scarcely knows that there is an Episcopal Church. . . .

. . . . Southern Ohio reports that 75% of the population of rural counties belong to no religious body. . . . Michigan City (Northern Indiana) reports over 80%. . . .

. . . . These appalling figures—especially insofar as they relate to the rural church—raise most anxious and heart-searching

questions. . . . The Episcopal Church in this Province is almost without country churches. . . .

. . . . The bulk of our rural population is detached from organized Christianity. Is it to be allowed to drift into Paganism? How long will Christian sentiment survive among people who have abandoned the religious observance of their forefathers?

All this from the virile and flourishing Province of the Mid-West with its splendid body of missionary-minded clergy and people. Similar conditions prevail in other provinces. Even in New York, for instance, near Nyack, little more than "forty minutes from Broadway", there turned up recently a group of "wild folks" who had wandered in from the hills where apparently their pitiable condition was the normal condition among settlements of neglected and feeble-minded decadents.

This particular situation, however, is not typical of rural conditions, for the rural population in all parts of the country runs the gamut from the delightful refinement of the country gentleman through many degrees of intelligence and solid worth to some startlingly low types of degeneracy.

The essence of the "Rural Problem" is to unite these divergent elements into a unified community, working together for the common good,

about some social center. The essence of the Church's missionary responsibility to the rural districts is to put the Church in that center even as a certain woman put a bit of leaven into three measures of meal until it all was leavened.

This very diversity of type and character within a restricted neighborhood, where association cannot always be by choice and where contact of antipathetic forces and personalities is inevitable, constitutes the main difficulty of the rural problem. And it is difficult. Let no prospective candidate for the Rural Mission Field deceive himself with soft dreams of shady nooks or sunlit ease with long and quiet hours for leisurely reading. There is hard work to be done—often dirty work. We must take off our coat, on occasion, with the "drain man" and help clean up the muck. There are hard knocks to receive—and to give. There is much hard thinking through tough problems that have baffled the best minds of the nation.

One of our many faults in dealing with the rural situation has been our habit of leaving this work to the very old, or the very young, or the very much broken in health, on the supposition that country work is relatively easy and unimportant. The natural result is that those same incumbents—or incumbrances, as they have not unjustly been called—feeling the Church's attitude to them by reason of their humble position, spend all their energy in a mad hunt for the well-known "larger fields of usefulness" which being interpreted too often means nearer the concerts and theaters and well into the line that forms to the right and presses on to preferment.

Need Number 1, therefore, in any venture we might make into this neglected Rural Mission Field is *a body of capable priests with a vocation for rural work*—men who will go into a rural parish to stay until their work is done, men who will exhaust

the possibilities of usefulness in their present field before they dare dream of larger fields.

This involves **Need Number 2**, which is to have the call to the Rural Mission Field presented to the seminarians and to the junior clergy in some such way as the call to other mission fields is presented. This would be difficult, of course, because there is lacking the glamour of romance and adventure. There is not even the satisfaction of being a hero. The country parson must reconcile himself for the time being at least, pending the Church's conversion, to a certain condescension on the part of the city church. But there are not lacking elements of encouragement even to the most ambitious. Bishop Rowe once received—and accepted—a call to a backwoods parish of six communicants and found it such a large field of usefulness that he grew therein to full episcopal size and went right on to a somewhat larger field—for Alaska is fairly large any way you look at it. Bishop Satterlee also did some rural work before going to a large city parish—Calvary Church, New York—and then into the episcopate as the first bishop of Washington.

The simple truth is that if a man is big enough to try to measure up to the rural opportunity and puts his whole strength into the work he will become big enough for anything the Church has to offer and the real big men of the Church are not going to overlook him. The trouble is they generally grab him too soon, before he has given to the rural work all he ought to give. They take him away just when he has learned by experience to be most useful to our neglected mission field.

Which introduces **Need Number 3**—very humorous, but, the clergy being as they are, with all the normal human frailties, including ambition, it is a mighty important need. I am not sure but it is the master key to our

rural problem. It is this: *A way should be found to reward good rural work without taking the good rural worker off to the city.*

Why conceal the fact that priests, like all normal human beings, desire praise and recognition? It is nothing to be ashamed of. God Himself demands both. That is why we have hymns and creeds. Only a very stupid or a very conceited person can live content without the expressed approval of his peers. The rural priest wants to receive such recognition as his work deserves. But it is folly to take a man out of a highly specialized work at the height of his skill and usefulness therein and place him in an utterly new environment. On the other hand, he ought not to be expected to go on forever refusing promotion and fighting the daily battle for existence on an average rural parish salary.

Speaking of rural problems—here is one:

If a country parson receives a salary of \$1,000 per year and it costs him \$300 to keep the Ford going, \$300 to feed the animals, \$300 to feed the family, \$200 for fuel and light, \$200 for clothes, and \$200 for laundry and occasional "help"—how much will he have left for books, magazines, medicines, dentist, operations, vacations and riotous living?

The answer to this is found in **Needs Number 4 and 5**. Number 4 is a system of supervision and oversight of rural work by experienced men who should be adequately supported by diocesan, provincial, or national funds and who would save the parish priest from the ever present temptation to loaf. It is pleasant but dangerous not to have a "boss" to whom frequent account must be rendered. Moreover the quality of initiative is not so prevalent that we can afford to send an inexperienced priest, or one unused to country conditions, into the remote isolation of the average rural parish and trust to luck that

he will use his time and opportunities to the best advantage. A great deal of wasted time is due to nothing more than confusion before overwhelming demands. The baffled priest knows not what to do first, or next after that, so he reads. That at least is dignified. Every country rector who is worthy to stay in the country would welcome such oversight provided it came from a man who *knows his job from experience*.

Need Number 5 may be called the "demonstration parish", although it need not involve all the detail of organization that has come to be involved under this name in the Country Life Movement.

The demonstration parish is, as its name suggests, a parish run as an example of how an ideal parish should be run. It is generally supported by some central authority outside the parish. In our Church it would be the diocese, province, or Presiding Bishop and Council. Its rector is appointed by this same central authority for a term of five years. He should be trained for rural work, or at least have an aptitude for country life, and he should be pledged to put on the complete programme of religious, educational, and social service work built up by the rural life expert of the Church. Few things are so wasteful and inefficient as our episodic manner of supplying country parishes. They are run one way this year, vacant the next, run in another way the following year, then utterly ruined and left as a poor relation on the hands of the diocese, to be supported grudgingly and kept out of sight of company.

The demonstration parish, on the other hand, is the distinguished guest himself, to be paraded before the neighbors, a shining example for all to follow. It brings stability and authority to rural work and inspires self-respect in priest and people, it develops its work for better schools, better homes, better farms, better roads,

better health and better play, better men, women and children—all drawing their inspiration from the Church and centering their community life in it.

Warning: Let the rural demonstration church be located in the open country. General practice has been the reverse of this on the theory that the country people would come in to town to church and the town church would reach out and evangelize the surrounding country. As a matter of fact neither of these things happens. Surveys have demonstrated that people living in regions immediately surrounding large centers of population are of all men the most "unchurched". The church is too easily content with its town activities and does not go into the country while the country people do not feel at home in the town church and stay away from church altogether, having none of their own in the open country.

Whole volumes could be and have been written elaborating the details of modern rural church work. I have had to confine myself to the most fundamental principles as space is limited. For after all the Rural Mission Field is not the only mission field: It is only a neglected field—and we recall what happened to us when we neglected the frontier in pioneer days.

And now let us wake Sir Launfal and take him down from his lofty perch at the top of the article and see what his vision tells us about the subject. He was the good Sir Knight you recall who would go to distant parts in search of the Holy Grail. But he fell asleep, as we are all prone to do in the face of our high resolves, and he saw in his vision a beggar at his very gate—a neglected beggar—whom he continued to neglect, throwing him merely a contemptuous dole. His wanderings afar were not entirely fruitless, for while he did not find the Holy Grail he did some good and received wisdom in exchange. So when he re-

turned and found the neglected beggar still at his gate he gave him some personal attention. Whereupon he found the Holy Grail.

Sir Launfal applied the vision by opening his castle to all mankind and the spirit of the Holy Grail sent his good influence throughout the land.

It is a perfect parable. If we give our rural work some real personal attention we will create new centers of missionary enthusiasm which will in turn swell the flood of spiritual and material power that is reaching out to the uttermost parts of the world.

THE GALLAUDET HOME

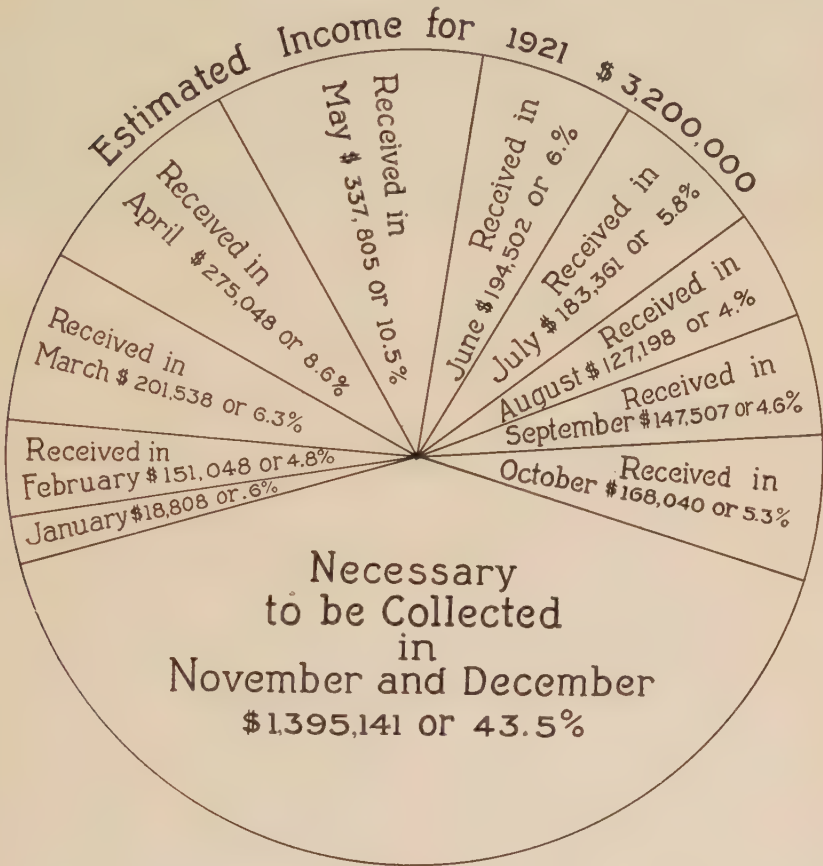
THE Gallaudet Home for Deaf Mutes at Wappinger's Falls, New York, is doing a good work and should be more widely known among our church people. It is admirably situated in the center of a farm of 156 acres, in a high state of cultivation. The edifice is a handsome building, substantially built of stone and brick, with a chapel, library, dining-room, reception hall, sitting-room, infirmaries, administration rooms and fifty bedrooms.

The general manager, Dr. Chamberlain, in his last report, wrote: "In this retreat, a 'Saint Johnland' for Deaf Mutes, it is proposed to gather the aged and infirm and such others as may need fostering care after they leave school. There will be frequent sign services in the chapel, and constant efforts put forth to these 'children of silence' to believe in Him who said 'Ephphatha' to the man that was deaf and had an impediment in his speech".

The object of this home should be borne in mind by all who desire that the infirm deaf should be made as happy as may be consistent with their great deprivation. It is a service which appeals to the generous sympathy of all Christian people.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY



UP to November first, ten months or 83 1-3% of the current year had passed, but only 56½% of the year's income expected through the diocesan treasurers had been received by the national treasurer, leaving 43½% to be paid in during November and December.

The amount of income expected from this source during 1921 was \$3,200,000. This estimate was made carefully and conservatively, based not only upon what the dioceses were actually doing but upon the pledges made. Upon the basis of this estimate appropriations were made for 1921. The appropriations cannot be fully met unless at least this amount is received from this source.

It is unfortunate that delay in the payment of individual pledges and delay in the transmission of funds through parish and diocesan treasurers to the general treasurer has made it necessary to collect so large a portion of the year's income in the closing days of the year. Such a situation could have been avoided by promptness and regularity in payment and transmission; there would also have been saved the expenditure of large sums paid for interest on temporary loans to keep the work going.



NATION-WIDE CAMPAIGN CONFERENCE

By Grace Lindley

SOUTHERN Ohio has set the pace for many other dioceses by holding a conference of its clergy to consider the Nation-Wide Campaign and its bearing upon diocesan and general Church life. Practically every parochial clergyman attended the conference held at a country club just outside the city of Dayton, October seventeenth to twentieth. Bishops Vincent and Reese shared whole-heartedly in the occasion. The visitors from outside were Bishop Hunting of Nevada, the Reverend S. H. Littell of Hankow, China, Mr. J. H. Pershing, of Denver, one of the members of the National Council and the writer as representing the Department of Missions.

For three memorable and fruitful days the whole company lived together, sang together, played together and discussed the Church's work close at hand and its furthest reaching out into the world. The Reverend F. H. Nelson, D.D., chairman of the diocesan Department of Strategy and Finance, gave a masterly review of what the Nation-Wide Campaign had done for the diocese and of the policy of the bishops and their advisers in strength-

ening the Church's work in the diocese. The Reverend Sidney E. Sweet led a stimulating discussion of plans and methods for the furtherance of the Nation-Wide Campaign. The Reverend E. F. Chauncey outlined a vigorous policy for the Department of Christian Social Service. This provides not only for group discussion on social service topics but for the extension of the Church's ministry to needy people everywhere in the diocese. Archdeacon Reade's review of what has already been done in city institutions indicated clearly that the Church in Southern Ohio is taking a leading place in caring for the unfortunate.

Time was also given to the discussion of the work of the Department of Missions and the Department of Religious Education within the diocese. One of the most memorable of the sessions was that on the last night when Bishop Vincent talked intimately as a father to his clergy about all sorts of personal matters. Everyone of the sixty-four clergymen present went away determined to carry the spirit of the Nation-Wide Campaign to his parish and his people and equipped with ideas and plans for successful work.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

JUBILEE CELEBRATION AT HEADQUARTERS

By Grace Lindley

THE Fiftieth Anniversary of the Woman's Auxiliary has been kept indeed. From cathedrals to little missions, in this country and in foreign lands, the members of the Auxiliary gave thanks and reconsecrated themselves. That Anniversary could not be passed over at headquarters, and therefore we turned the regular October conference for diocesan officers into the day of our celebration. The result gave us a celebration in which we were most happy. First of all, Miss Julia C. Emery and Miss M. T. Emery were able to be with us; and Mrs. Sioussat, president of the Woman's Auxiliary of Maryland and the one diocesan officer who, as a girl, had actually been present in Emanuel Church, Baltimore, when the resolution was passed, most appropriately and graciously presided over the meeting; and many friends representing many dioceses were present.

First came the service in the chapel, with Bishop Gailor as celebrant. The bishop also spoke, mentioning the many services at which he had spoken in honor of the Jubilee. He spoke of standing on a hill overlooking the Bay of San Francisco, and having the "vision of that unforgettable glory, the setting of the sun through the golden gate", and as he "tried to look into the face of the setting sun, and for several minutes afterwards, the image of that sun was in the breaking landscape, he was reminded that once for all Jesus Christ has fixed the eyes of the world upon Himself, and

therefore they can never again look upon anything or study any subject except with eyes that are filled with the image of Christ." He reminded us that Christians know the difference "in believing Christ and believing in Christ"; that we believe in Christ; as His life was one of conflict, so must His Church expect opposition; and that the Auxiliary had been and would continue to be a great influence in the Church's conflict with wrong.

At the close of the service the meeting was held in the Board Room, Mrs. Sioussat opening it as follows:

Dear Friends—Young and middle distance, and far distance:

Few of you can tell what it means to stand here and tell you the story of the Convention of 1871. I may explain briefly that I was at the time a growing girl, desperately interested in the Church, and I sat in the gallery on that memorable occasion and witnessed the spectre of a divided Church and a divided nation laid at rest forever.

The Convention was a lively one. The report of the commission on the Uniformity of Ritual and one or two other little subjects were debated in a very active manner, when there arose a quiet, still voice which took the form of asking how the Church could utilize the forces of the women of the Church. And so our Church—a little after some of the other bodies—felt that something ought to be done to bring the women together into one solid body and so a canon on deaconesses and sisterhoods was introduced. Neither passed. But there were two men, Doctor Twing and Doctor Hare—who saw that the only thing to do was to bring all the isolated little bodies of women together and so it came to pass that this resolution (creating the Woman's

The Woman's Auxiliary

Auxiliary to the Board of Missions) came into the House and was received with great circumspection. I think one of the phrases was that we should be guarded from vice! How we have fulfilled that you best know.

The Woman's Auxiliary did not spring full-framed from anybody's brain. It happened that when these two secretaries went back to New York they placed their hands upon the head of a woman who in all the world was perhaps the most fortunate choice and Mary Twing took charge. You all know that the first rather dismal room in the Bible House had nothing in it that a modern stenographer would touch, nothing but a chair and table at which Mary Emery wrote thousands of letters in her own hand. She won the hearts of the bishops and other clergy. The day came when her duty lay in other directions and she was made an honorary secretary until she went away from us in San Francisco to higher service. The duty fell on one who has lived and moved and had her being with us and who belongs to more women at the present time than any woman who ever lived.

There is a third sister reminding me of Rudyard Kipling's man down below who executed the orders of the man in the conning tower. And so Margaret T. Emery sat down below and saw that every clergyman in the country who needed it had a box, edited *The Young Christian Soldier* and also took care of the Juniors. It is a wonder that we were thought worthy to have such a trio to provide for us!

As time went on we felt that those Auxiliary officers in Detroit had an inspiration that rarely comes when they gave us something that was to gather up all the elements of our patriotism, our social service and other activities, to finish their work and make it perfect.

Today I welcome you all with all my heart. We today have renewed our solemn promise and vow to do the King's work on the King's Highway until traveling days are done.

It was a matter of very great regret that Miss Winston, president of the Woman's Auxiliary of Kentucky, and chairman of the Committee on the Jubilee (and the one who suggested that we should keep this Fiftieth Anniversary), was not able to be at the meeting, but Mrs. Markoe, treasurer of the Emery Fund, was present and gave the inspiring report of the suc-

cess of the effort to mark the Jubilee by a gift. Mrs. Sioussat then introduced Miss Emery. We are glad to give Miss Emery's address:

These last days have been full of thankfulness to us in the Woman's Auxiliary. We have been deeply thankful to our God for the privilege that He has given to the women of the Church in these last fifty years to serve Him. We are mutually grateful to one another for the joy that we have had each with the other in this common service. We are grateful to Miss Lindley today that she has managed to get so many old friends together to look into each others' faces, some whose friendship runs back through these fifty years, in whose memories there lives today the thought of those who served with us in the past, who serve with us today and will never cease their service.

How much we have to be grateful for! The day before yesterday I received from South Dakota this little book, a memorial of the Jubilee. It is full of names of Christian people, Indians and white people, and records of past remembrances. When we speak of South Dakota we think of one who was perhaps in all our Church's history the greatest missionary hero; one who gave youth and the beauty of personality to the service of the Indians; one who knew to suffer mentally and bodily until death came upon him as a merciful release. There are those to whom he was very near and very dear. The women of the Auxiliary loved to pour their treasure out for his work among the Indians and when the day came that he was called upon to go there might have been the thought that South Dakota was going to suffer such a loss as could never be repaired. We turn, however, to the pages of such a little book as this and we see how God raises up for His work successors who shall take up that work and carry it on with the blessing God gave it in the past. There is nothing but hope and courage and cheer in the history of the missions of the Church of Christ.

I spoke a little while ago of our causes for gratitude. For fifty years the Woman's Auxiliary has been deeply indebted to the authorities of the Church. The Auxiliary never could have lived its life and never could have done its work had it not been sustained and helped by those whom the Church had placed foremost in the conduct of the affairs of the Missionary Society. We owe to the officers who have been placed in this home of missions for many years of leadership, of

The Woman's Auxiliary

guardianship, of care—for how much trouble we have given them! Mr. Tompkins stands there, and no one knows better than he how one woman will write in and want to know whether the \$2.85 sent four months before has gone straight to Saint Stephen's Mission, Alaska. Or think of Mr. Wood having to plan how his one solitary missionary can go around the hundreds of branches that want to hear him speak. What a debt of gratitude we owe there!

And that debt is going on into the present time. New officers have come, new leaders have arisen. The latest report from Mrs. Biller tells of her visits to the mission field and many of the women she met have consecrated themselves to the cause of Christ. If we have only one hundred this year and two hundred next year, and so on, what may we not do?

Fifty years is something to look back upon; it is something to look forward to. We do not know what lies before us, but we do know that the one thought we would carry away from such a gathering as this is that we want the one purpose, the one aim, the one object in which every smaller and lesser purpose and aim and object is hidden away and in which everything that may cause dissent or difference may die—please let us make every effort of that future with one end in view—that each day we live, each work we do, each word we say, may give our Lord and Saviour, the Master of us all, joy and light!

Miss M. T. Emery said a word of greeting, a very brief one, for she reminded us that she had always been "the silent partner".

Miss Margaret A. Tomes, vice-president of the New York Branch of the Woman's Auxiliary, who had worked with Miss Emery at headquarters, gave some delightful recollections of those years. At twelve o'clock Mrs. Sioussat closed the meeting, asking "every woman present to go with us to the chapel and have this memorable reunion of the early days crowned with the words of greeting from one to whom we looked for guidance and counsel for so many years—Bishop Lloyd will speak to us from his wealth of experiences and his consecration to the service of the Woman's Auxiliary."

The bishop began by speaking of Miss Emery, than whom "there is no individual in the Church to whom we owe more, because faithfully and bravely she has stood in her place and accepted nobody's thanks because she was doing what she considered her high privilege;" and of his own debt of gratitude to her, adding that "though we do not talk about her to her face, the reason that woman has been such a blessing to us is that she has been faithful about the things we talk about!" Then, turning to the work of the Auxiliary, he said that which will warm the heart of every member:

There is a word I want to say. Your work has grown and prospered. You have seen things grow out of little seedlings into a power which cannot be resisted. Most of all, you have seen the Church, after one hundred years' groping, come out into the light of a rational organization. If you do not know it, I am here to tell you that there is no influence in the American Church that has had more to do with the Church appreciating the fact that it has responsibility resting upon it than the Woman's Auxiliary. There is no influence that has had more to do with breaking down the individualism that so long hampered everything, with helping the Church to think of itself as a unit—no influence has been so potent towards bringing these things to pass as the steady stand which the women of the Church have taken and have persistently kept before the Church in season and out of season, that the Body of Christ is here to complete that for which Christ became incarnate. Down underneath everything else and the foundation on which all human development must rest is the Revelation Christ showed of His Father, and therefore the Mission intrusted to the Church is the reason why and the purpose for which all of us are Christians. The Woman's Auxiliary have been ringing that up and down the Church for all the time I have known them and before. I have been in touch with them for forty of their fifty years and sometimes my very skin depended on the Woman's Auxiliary back of me because without them I could not have accomplished my work.

After the closing prayers and the benediction, the service ended, as so many meetings of the Woman's Auxiliary have ended through these fifty years, with the singing of the doxology.

THE UNITED THANK OFFERING OF 1922

WHEN these words are read, but nine months will remain before the Offering of 1922 must be made. General Convention is to meet in September, not as it has usually met in October. This fact is of importance to every woman who is to have part in the next Offering, for the fund must be sent in a *month earlier than usual*. In order that this shall make no difference in the amount, we must guard against possible ignorance of the fact by spreading this information, and by ourselves planning to send in our gifts a month earlier.

So much for the time of the Offering. What of the amount? With the really remarkable success of the Emery Fund, of what may we not dream for the next United Thank Offering? Almost two-thirds of all the women sent out by the Presiding Bishop and Council are United Thank Offering workers. (Perhaps readers of the October SPIRIT OF MISSIONS noticed the difference in statements made in the two

articles "The Present" and "From Strength to Strength". Miss Franklin, who wrote the former, was right. Of the 277 missionaries sent by the Presiding Bishop and Council, 173 are United Thank Offering workers.) Since we do this much, why not do more? Why not give the \$1,000,000 suggested at our Triennial in Detroit? It can be done and with ease if each of us will see that every Church woman whom we can reach knows of this opportunity to make a Thank Offering. It is a big undertaking if we measure it by the last Offering. To more than double that seems no small task. But let us measure in the better way, suggested above, the amount which will be given if only every woman in the Church is reached and interested, and as we start our special effort for these last months, let us take the success of the Emery Fund as a happy prophecy of the United Thank Offering to be presented in Portland, Oregon, next September.

MISS EMERY'S BOOK

A *Century of Endeavor* by Miss Emery will be eagerly welcomed by every member of the Woman's Auxiliary. There is no need to urge upon them the desirability of possessing this history of the one hundred years of the Domestic and Foreign Missionary Society. But the members of the Auxiliary can do more than procure the book for themselves. They can constitute themselves a committee to see that it is circulated. It has been suggested that each parish branch might see that a copy is placed in the public library of their town or village, as, of course, it will be in each parish library.

It is not necessary to suggest different ways of going to work. The Auxiliary has always been an agent for

the dissemination of missionary literature. What bit of service along these lines could be more acceptable than to aid the circulation of this deeply interesting history of *A Century of Endeavor* written by the Auxiliary's own Miss Emery.

THE DECEMBER CONFERENCE

THE December Conference for diocesan officers will be held on Thursday, December fifteenth, the service at ten o'clock in the chapel of the Church Missions House, and the meeting following immediately in the Board Room. The subject will be "Review of the Foreign Field", and we hope that both Doctor Sturgis and Miss Elizabeth Matthews, who have lately been in the foreign fields, will talk about the work there.

A DAY OF INTERCESSION

By Cornelia W. Bigelow

DURING the weeks of the Nation-Wide Campaign in a Massachusetts parish there was a Day of Intercession from 10:00 a. m. to 4:00 p. m. The day was planned in the parish committee of the Nation-Wide Campaign, the intercessions and prayers were arranged with the counsel and co-operation of the rector.

The character of the intercessions was simple, and took the form of preparatory prayers, prayers for the Nation-Wide Campaign, for those at work in it, definite intercessions and thanksgiving for the five-fold field of service, collects, prayers from different sources, and hymns bearing upon the subjects of the prayers.

It was left to one member of the parish committee to ask twelve persons to be responsible for certain half hours, arranging that one person should be present at each half hour.

The method was simple. A table was placed within the church by the door, on which the intercession leaflets were found on entering, also a small clock correctly set, so that the half hour could be readily seen by those coming in. It was clearly understood that there was to be entire silence throughout the day.

The person coming in for the first half hour took a leaflet from the table, and kneeled in a front pew. The next person took a leaflet on entering, and at the half hour went quietly forward to take the next period. On any one's going out the leaflet was left on the table ready for the next comer. And in that way any need of speaking was avoided. By having a clock, all anxiety as to one's place being taken was done away. The leaflets were marked "Not to be taken from the Church", as it was desirable to keep the day in this special manner, as a corporate inter-

cession in the church. The only exception to this was made for a few shut-ins who used the prayers during the day in their houses.

The persons promising to take the half hours were asked to report to the one arranging for the day, if they were unable to be in their places, as there were several substitutes ready to go in their stead. There was no one who failed to do this and the hours were unbroken.

The substitutes were generally the younger women, whose duties at home or elsewhere forbade their promising regularity. Among those taking regular half hours were two men, also young girls, as well as older women.

Prayer as a vital experience and work made the Day of Intercession a natural part of the parish life. With the forming of the Church Service League and the unifying of all the departments of work the Day of Intercession fell into its normal place. The work room of the Church Service League is open every Thursday from 10:00 a. m. to 4:00 p. m. Here come the members of the several departments to carry on their work. During Advent and Lent twenty-four members from the work room and parish went to the Church for the half hour of prayer, and many dropped in at intervals during the day. The same simple plan was carried out as in 1919.

A new form of intercession was prepared for Advent, and another for Lent, alike in character to the first form. At the last half hour in both seasons, the rector came into the sanctuary and said the intercessions, when not only those who had kept the days, but many others were present, a fitting ending to those half hours of prayer for the needs of the world and the coming of God's Kingdom.

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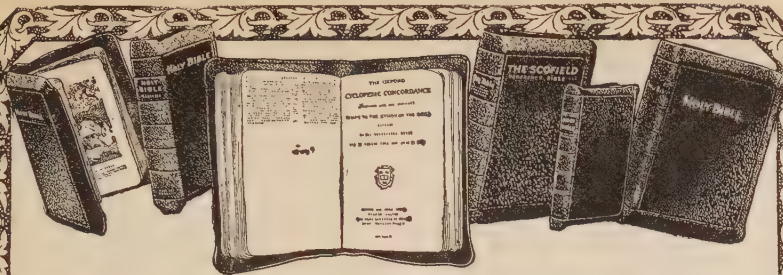
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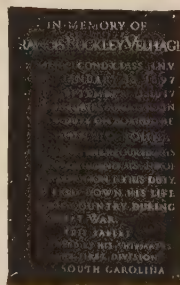


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